

# THE ECLECTIC REVIEW,

FOR FEBRUARY, 1812.

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Art. I. *A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Years 1808 and 1809*; in which is included some Account of the Proceedings of his Majesty's Mission, under Sir Harford Jones, Bart. K. C. to the Court of the King of Persia. By James Morier, Esq. his Majesty's Secretary of Embassy to the Court of Persia. With 25 Engravings from the Designs of the Author; a Plate of Inscriptions; and three Maps; one from the Observations of Captain Sutherland; and two drawn by Mr. Morier and Major Rennel. Royal 4to. pp. 440. Price 3*l.* 11*s.* 6*d.* Longman and Co. 1812.

PERHAPS but little credit would be given, in these selfish times, to any professions of being distressed to think of the literary hardships of our posterity a century or two hence. It is too probable that this prospective sensibility is nearly confined to those philanthropic recesses, which are the abodes also of so many other virtues—the garrets of reviewers. We shall decline making any large, however just, demands on the faith of our readers, in respect to the many modes of benevolent feeling cherished in these most favourite dwelling places of charity. We will say no more of the spirit that pervades those musings into which,—as an exercise or indulgence of reflection beyond that measure of thought which is strictly necessary for the precise task of reviewing,—we are led by individual books, or by classes of books, than that, while we are employed in the department of books of travels, it is impossible to avoid sometimes looking forward, with a small degree of compassionate dismay, to the condition of our inquisitive great grandsons, with respect to that department of reading. For let it be considered what an exceedingly narrow stripe of the habitable world is usually taken in the travelling survey that results in a large and splendid volume. A man shall proceed perhaps a thousand miles along a great road, made as straight as the nature of the country will admit, and

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never once, it may be, in this long reach, divert so much as ten miles to the right or the left;—and this journey too he is probably under the necessity of performing with all convenient speed. Now, how much of the world has he viewed, even considered merely as a picture to be presented to the eye? In some parts of his progress, the scope of vision may have been limited, with transient exceptions, for days together, to less than the distance of gunshot on either side; and then he has perhaps emerged to the view of a dead plain, or but a very partial and momentary sight of a distant mountain. The average extent of what he has seen, therefore, may be a space of about the same proportion on the globe, as a strong perpendicular line would be on a moderate sized map of it. Having seen thus much, he comes home and publishes a large and costly volume. Now, though it would be too much to predict, that in process of time, the world will be so completely travelled and surveyed, in parallel and intersecting stripes, as that we shall have, by accumulation, a description of literally its whole terrene surface, yet really it does seem likely that, in the course of a few generations, no inconsiderable approach will have been made toward so vast an achievement. It is evident, that travelling with a view to the publishing of travels is becoming a regular department of employment, in which a considerable number of persons are constantly engaged, and ready to engage; and that keeping a journal, with the same view, has come to be considered as a dignified, and perhaps lucrative, secondary concern with diplomatic agents—commercial adventurers—safe attendants on the march of armies—and even the mere rovers for amusement. And when we look back over the last thirty or forty years, and, from the progress of the increase of publishing travellers, take the ratio for calculating their number in time to come; we cannot but foresee, as accomplished and narrated by the aggregate of these performers, such a prodigious measure of locomotion, as, if it could be distributed in well-adjusted parallel lines, would subject a very large proportion of the habitable globe, to have its appearances brought under inspection, and at length duly reported in this and its neighbouring countries. The movements of a great number of these travellers, no doubt, will be directed to a few places of favourite resort; but even these will be from many different starting points, and with great variety and deflection in the line of progress; while a multitude of other adventurers will boldly invade the tracts previously unexplored. If, therefore, there were a map of the world which (in addition to all the lines that might be drawn upon it to trace the routes of the publishing travellers of the last two centuries,) should be prophetically marked with a delineation of the routes of all the



will publish their travels during the two centuries ensuing, it may be believed this map would be so thickly chequered and darkened, as to puzzle us exceedingly to make out the names of the places inscribed on it.

But then for the reading task of the inquisitive people of future times! There will be accumulated for them several thousands of volumes of travels, to which there will continue to be monthly and weekly additions. And this mountainous pile of printed works they will have to examine, as an employment additional to what may more strictly be called their studies, rather than as properly a part of what may merit a denomination understood to be expressive of intellectual exertion. This vast assemblage must be regarded as a kind of amusing adjunct to the library of science, and of literature strictly so called. And what must be the mental *work* of people whose mental *play* is to involve so mighty a labour!

This, to be sure, is rather a foolish style of romancing; for the people at the end of the twentieth century will very likely be much of the same kind, and in the same condition, as those at the beginning of the eighteenth, in point of length of life, of multiplied wants and occupations, of indulgence in excess of sleep and idle chat, and of indisposition to let assiduous reading of any kind take up all the time that can be allowed for amusement. But how then will they possess themselves of a complete picture of the world they inhabit, when the delineation is to be composed of such a prodigious number of separate pieces? And what is to be the fate of the vast assemblage of books of travels, that will have been formed by so long and thick a series of publication, accompanied, in many instances, with all the pretension implied in expensive splendour of appearance? The obvious answer, as to those future readers, is, that, for the most part, they will and must content themselves with general books of geography, together with the books of travels of their own times, and collections of extremely brief notices and abstracts, (made by the Purchas's, the Hakluyts, the Harris's, the Pinkertons, and the Kerrs, of those times,) of some of the most remarkable travels and voyages of the preceding ages. Of course the obvious answer, as to the fate of this great tribe of books, is, that a very large proportion of them will be totally forgotten; that a number will be preserved for the libraries of the curious, solely for the beauty of their plates; that a comparatively inconsiderable number will be partially preserved as reading matter, by means of short abridgements and curious extracts, in collections; and that a few, an extremely few, in the successive stages of the series, will have the fortune to establish themselves as a kind of classics in their department, and will, for at

least some centuries, rank with the books which men pretending to general knowledge will not well be excused from reading, at some period of their lives, in an unabridged form. Perhaps no traveller will be wise or modest to promise himself very confidently for his book this flattering exemption from the destiny so general to its class. At any rate, to warrant the slightest degree of any such presumption, his work must have, in great pre-eminence, at the least some one signal recommendation. It must for instance give, and give in a bold and striking manner, the very first authentic description of some interesting region. Or, if it describes a country previously known, it must represent with a prominence, a beauty, and a judicious selectness, surpassing all former descriptions of the place, and never equalled by subsequent ones. Or it must describe the country at the time when it was the scene of very extraordinary physical or moral events, as, of an earthquake, a volcanic eruption, an inundation, a pestilence, or of a dreadful war, a revolution, a reformation,—so that the account shall form a very striking portion of history. Or, the traveller must make profound philosophical observations on the scenes and facts he contemplates, and so give in the form of travels an assemblage of important lessons, drawn from and illustrated by the realities he describes. Or, if the interest is to arise from the mere detail of his personal adventures, either those adventures must be singular and incomparably marvellous, and the relation accompanied by some decisive proof of veracity, or the man himself must be such an extraordinary personage, and of a rank to make so conspicuous a figure in history, that it shall always be interesting to read a portion of his life simply *as such*, and without the aid of any thing remarkable in the occurrences themselves. That a multitude of travellers regard themselves as belonging to this last class, their books give some cause to suspect, at least if it is to be supposed that they anticipate for those books the high distinction of being read entire in a future age;—for it is perfectly astonishing to see with what complacency they will fill sheet after sheet with details of the most insignificant personal proceedings or occurrences: insomuch that we turn back to the title-page to be sure that we have not, through inadvertency, made some mistake as to the name and quality of the man whom we find practically claiming, as soon at least as he gets out of his own country, to rank in importance with that order of mortals whose dining or going to bed, whose walking, riding, bathing, or taking coffee, whose catching cold or having the tooth-ache, are matters of grave printed report, respectfully inculcated over a whole empire or continent. It is amusing enough, to those who can draw unmingled amusement from human folly,

to see the monstrous self-deception by which a man of no consequence on any earthly account, beyond, (perhaps not of much within,) the circle of his personal connexions, becomes fully convinced that it must be a matter of great interest to the public, to be authentically certified how many leagues he has performed on some foreign king's high road,—how potently he took down the fruits, or wines or sherbets,—how handsomely he behaved himself among outlandish people of all sorts,—how whimsically, nevertheless, it struck him to see hundreds and thousands together of dusky skins, and long beards, and turbans,—that the *politest* civilities were interchanged between him and some of the principal of these barbarians,—that he, even that he himself, did, at such an hour of such a day, of such a month, go in at, or go out at, such a gate of such a pagan town, and that it did, in very truth, rain very hard at the time,—that, at another eventful time, his clothes were completely soaked when he reached a famous ruin of palace or temple, but that he (man of taste!) was amazed and delighted at the spectacle—&c. &c. &c. In numberless instances travellers have drawn or transmuted into their own personal importance the novelty, the strangeness, the magnificence that they have beheld. The whole interest turned on *themselves* as beholding the scenes and objects, *themselves* as being in this and that manner impressed by them, *themselves* as talking and reporting about them, *themselves* as identified with them in the ideas of the bearer or reader. And not seldom has the traveller who has made a successful book, absolutely mistaken the interest which was excited by his account of unusual objects, which have engaged attention in spite of the obtrusive impertinence of the describer, for admiration of himself as the mighty paramount object.

We would not have these observations understood as applicable to the respectable work before us: only, the idea with which we started was suggested from seeing how large a book might be produced as the result of a travelling line, if we may so express it, drawn very straight forward, over a particular portion of the earth, and drawn in a comparatively very short time. Our too susceptible sensibility was affected with a momentary anxiety for the condition of readers in future times: but it has been perfectly allayed with the view we have been led to take of the future fate of books of travels;—and now we proceed to the book of Mr. Morier.

‘Finding,’ he says, ‘on my arrival in England, that curiosity was quite alive to every thing connected with Persia, I was induced to publish the Memoranda which I had already made on that country; more immediately as I found that I had been fortunate enough to ascertain some facts which had



escaped the research of other travellers.' This inquisitive interest about Persia was in a great measure the effect of our apprehensions, excited by certain transactions between the Persian monarch and a potentate nearer home, which seemed threatening to grow into a connexion that might ultimately affect the safety of our Indian possessions. Excepting so far as this cause had a temporary operation, we question whether Persia was, or is now, the object of more than an ordinary proportion of that inquisitiveness which has of late years so eagerly and indiscriminately caught at information concerning any country and all countries, as appears from the reception given to such an unprecedented multitude of books of travels and topography. For, speaking generally of the intelligent and even literary part of the community, it may be safely asserted that Persia is not one of the selected countries composing that world in the imagination, which is the scene of enthusiastically affecting historical recollections; which scene in the imagination becomes more strongly pictured and defined, by means of accounts given of those real tracts of the earth, to which the mind has its corresponding territories of the same name. Persia had once indeed its magnificent period, and holds a very considerable space in ancient history, marked with a very few splendid names; but by far the most familiar historical recollections of it are, and ever will be, those which present in connexion and contrast with the states of Greece. The prevailing idea, therefore, of ancient Persia will always be that of a pompous and feeble despotism, combining just the most worthless qualities of civilization with the most detestable qualities of barbarism, and without any of the good of either. It has taken no commanding rank in the world of literature, by means of such works of philosophers or poets as will ever be held of much value by Europeans. And, maintaining consistently the character which shuts it out of communion with any thing great and interesting, it is now an inferior, barbarous, and impotent state, contesting, as it were, the possession of its nominal territory with the progressive sterility and desolation by which a very large portion of it is overspread.

Mr. Morier was the second person in the embassy,—of the origin of which it will be sufficient to transcribe the following notice:

'Some time after, French agents were traced into Persia; and the views of France begun to be suspected. Monsieur Jouannin, an intelligent Frenchman, succeeded in getting the Persian Court to send a mission to Bonaparte. The Envoy, by name Mirza Rega, went from Persia in 1806; and concluded a treaty with France at Finkensteen, in May 1807. On his return, a large embassy, confided to General Gardanne, was sent from France to Persia: this gave rise to the mission of Sir Har-

ford Jones, who, arriving at Bombay in April, 1808, found that Brigadier-general Malcolm had been previously sent by the Governor-general to Persia. General Malcolm having failed of success, Sir Harford Jones proceeded.'

The embassy sailed from Bombay, in three vessels, on the 12th September, 1808. The Journal describes, with the aid of several extremely pretty drawings of remarkable headlands, the appearance of each successive part of the coast of what is denominated Mekran, taken largely, the tract 'from the Indus to the gulph of Persia.' In the gulph they met with some of the merchantmen of the Imaum of Muscat, who frequently in person parades about the gulph with a squadron of armed vessels, one of which, in 1797, carried upwards of a thousand men. The trading ships seen by our author are thus described:

'One of the five was a fine vessel of six hundred tons burthen, which about four years before was purchased by the Imaum at the Isle of France, and was then called the Stirling Castle. There were also two *grabs*, which are ships in every respect like the others, except that they have lengthened prows instead of rounded bows. These *grabs* the Arabs can manage to build themselves in their own ports, as it is easy to extend the timbers of a ship until they connect themselves into a prow; but they have not yet attained the art of forming timber fit to construct bows.'

They reached Bushire, in the Persian gulph on the 14th of October, and heard, for the first thing, a report, which had come from Bagdad, and had been propagated by the French, of the death of our king.

The Envoy began, even before he left the ship, to assume that high tone which, with great propriety, he maintained invariably through every stage of the mission. He every where demanded, and obtained, to be received with all those formalities of respect, which, according to the Asiatic ceremonial, are due to the ambassadors of the greatest monarchs. And it is not at all improbable that to have, even in one instance, lowered this demand, or suffered it to be trifled with, might have ruined his undertaking: so little can either tyrants or slaves comprehend any such thing as dignity without pomp and haughtiness. They respect nothing but mere power; the most palpable signs of power are ostentatious state and imperious manners; and therefore a measure of these must be assumed by whoever would maintain any importance, or secure any advantage, in transacting with them. Sir Harford was most respectfully met by the Sheik of Bushire; and, after passing through the thickest clouds of dust, raised by the mob and a sort of mob militia, was, with the other gentlemen, led by him to his house 'through streets six feet wide.' The density of the dust they had contrived to penetrate, must have prepared

them advantageously to relish their first regale in the Persian mode, thus briefly described :

‘ A Persian visit, when the guest is a distinguished personage, generally consists of three acts : first, the *kalcoun*, or water-pipe, and coffee ; second, a *kaleoun*, and sweet coffee, (so called from its being a composition of rose-water and sugar) ; and third, a *kaleoun* by itself. Sweetmeats are frequently introduced as a *finale*. As I shall have many better opportunities of describing all the ceremonies of these occasions, it is sufficient at present to add that we performed the three above acts.’ p. 13.

This Sheik was a worthless Arab, the last of a succession of Arab chiefs or princes, who had governed Bushire, in virtue rather of an assumed right of their own, than of the appointment of the Persian government. During the few days that the embassy remained in the town a revolution was effected, quite in the Asiatic style of cowardice, perjury, and treachery ; and this unworthy governor was deposed and made a prisoner. By one of the caprices of fortune, so common to the agents of an Asiatic despotism, the new governor, proclaimed *pro tempore*, was almost immediately consigned to an ignominious and cruel imprisonment, with the prospect of speedy death, and was as quickly released, and invested with his office. He paid a visit to the English party, and our author was surprized to see him appear ‘ perfectly unconscious of the indignities which he had suffered ;’ ‘ but,’ he observes,

‘ the habitual despotism which the people are born to witness, familiarizes them so much to every act of violence that may be inflicted on themselves or on others, that they view all events with equal indifference, and go in and out of prison, are bastinadoed, fined, and are exposed to every ignominy, with an apathy which nothing but custom and fatalism could produce.’

A handsome present arrived from the Prince of Shiraz, and the liberal reward the Envoy deemed it proper to give to the Prince’s agent who had the charge of it, affords occasion to explain a low piece of management, common among the Persian great men, for paying their servants without expense to themselves.

‘ They profit by these opportunities of enriching by such returns any servant to whom in their own persons they may owe an obligation, and to whom they thus, cheaply to themselves, repay it. But the charge of a present is frequently made the matter of a bargain among the adherents of a donor, and perhaps is sometimes purchased directly from the great man himself.’

The same vileness of expedient is exhibited, in a worse form and on a greater scale, in the appointment of what is called a *mehmander*, the superintendant and purveyor commissioned from the court to attend a foreign embassy in its progress.



He has authority from the sovereign to extort from the inhabitants, along the whole march, every sort of supplies, and in whatever proportions he may choose to deem necessary for the whole party, which is sometimes, as in the present instance, extremely numerous.

‘It is not, therefore, wonderful, that the officer entrusted with this power, though generally a man of high rank, is generally also understood to purchase the nomination at very large prices. The proportion of the purchase, is the proportion of course of the demands on the country: the villager groans under the oppression, but in vain shrinks from it; every argument of his poverty is answered, if by nothing else, at least by the bastinado.’

A great personage arrived from Shiraz, on a visit of serious negotiation with the Envoy. In the interviews of ceremony with this grandee, we have some prelude and fascinating gleams of the still richer display of courtly refinements and felicities, which awaited these privileged Englishmen in the chief cities of the ‘Most mighty Monarch, the Director of the World.’ It was particularly delightful to see with what exquisite perception and accuracy all the various ranks of persons fixed themselves at their proper points of distance, on being introduced into the apartment of the *Khan*. Having described their adjustment, our author observes that,

‘The measurement of their distances in a visit seems a study of most general application in Persia; and the knowledge of compliments is the only knowledge displayed in their meetings; if, indeed, the visits of ceremony which alone we witnessed, could be considered a fair specimen of national manners, or the state of society.

‘When visited by a superior, the Persian rises hastily and meets his guest nearly at the door of the apartment: on the entrance of an equal, he just raises himself from his seat, and stands nearly erect; but to an inferior he makes the motion only of rising. When a great man is speaking, the style of respect in Persia is not quite so servile as that in India. In listening, the Indians join their hands together (as in England little children are taught to do in prayer,) place them on their breast, and, making inclinations of the body, sit mute. A visit is much less luxurious in Persia than in Turkey. Instead of the sophas and the easy pillows of Turkey, the visitor in Persia is seated on a carpet or mat, without any soft support on either side, or any thing except his hands, or the accidental assistance of a wall, to relieve the galling posture of his legs. The misery of that posture, in its politest form, can scarcely be understood by description; you are required to sit upon your heels, as they are tucked up under your hams, after the fashion of a camel. To us this refinement was impossible; and we thought we had attained much merit in sitting cross-legged as tailors. In the presence of his superiors, a Persian sits upon his heels, but only cross-legged before his equals, and in any manner whatever before his inferiors. To an English frame and inexperience, the length of time during which the Persian will thus sit untired on his heels, is most extraordinary; sometimes for half a day; frequently even sleeping,

'They never think of changing their positions, and, like other Orientals, consider our loco-motion to be as extraordinary as we can regard their quiescence: when they see us walking to and fro, sitting down, getting up, and moving in every direction, often have they fancied that Europeans are tormented by some evil spirit, or that such is our mode of saying our prayers.' p. 39.

If they can think of no other explanations than these two of the restlessness of the Europeans, they are, in fact, very nearly reduced to one way of accounting for it. For even with less suspicion and shrewdness than we find in their characters, they would be apt to conclude, after a very little observant experience, that prayers are not quite so habitual an employment of Europeans in the East. Our author suggests, however, that it would have been good policy in us not to have let the Asiatics find this out; for that the appearance of having a religion is of the greatest importance, for deciding their opinion in favour of any people. We will not, however, doubt the predominance of superior considerations in that attention to religious observances, which he states to have been manifested in the conduct of the mission. Mentioning the death of Mr. Coan, the Persian and Latin translator, he says:

'I read the funeral service over him, amid a crowd of Persians and Arabs, who were collected to see the ceremony; and who seemed to partake the interest of the scene. Nothing excites a better impression of our character than an appearance of devotion and religious observance. If therefore there were no higher obligation on every Christian, religious observances are indispensable in producing a national influence. We never omitted to perform divine service on Sundays; suffered no one to intrude upon us during our devotions; and used every means in our power to impress the natives with a proper idea of the sanctity of our Sabbath.'

Bushire is now the principal port of Persia; is in lat. 28 deg. 59 min.; long. 50 deg. 43 min.; and stands on a sandy peninsula, which appears to have been gained from the sea. 'In digging for water, the people of this peninsula have sunk wells to the depth of thirty fathoms; and before they could reach the spring they have been obliged to perforate three layers of a soft stone composed of sand and shells.' It is subject to tremendous storms. The town contains about ten thousand persons, as it should seem all Mahometans. It has an English factory. In the neighbouring country 'the soil is so light, that it is ploughed mostly with one ox only, and not unfrequently even with an ass. All their agricultural instruments are of the rudest construction.' The ploughing commences about the 20th of November; and larks fly about in large numbers, and feed on the seed just sowing.'—The people are of mixed Arabian and Persian descent, and presented to the English

squalid and wretched appearance; that of the poorer class of the women is thus described:

‘They go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the skin which contains the water, and which they all carry on their backs into the town. They do not wear shoes; their dress consists of a very ample shirt, a pair of loose trowsers, and the veil which goes over all. Their appearance is most doleful; though I have still noticed a pretty face through all the filth of their attire. The colour of their clothes is originally brown, but when they become too dirty to be worn under that hue, they are sent to the dyer, who is supposed to clean them by superinducing a dark-blue or black tint. In almost every situation they might be considered as the attendants on a burial; but in a real case of death there are professional mourners, who are hired to see proper respect paid to the deceased, by keeping up the cries of *etiquette* to his memory.’

The local description concludes with observations on the animals of southern Persia, and particularly some curious notices of the jerboa. The genuine Persian horse is described as a ‘tall, lank, ill-formed, and generally vicious animal.’ The Envoy’s Yorkshire groom gained a very high reputation among the natives, by completely subduing one of the most perverse colts of this Persian breed.

The Envoy had opened, during his residence at Bushire, such communications with the great authorities of Persia, as gave him every encouragement in going forward. Having staid there two months, he began his progress in great state; the train of attendants of all sorts being so numerous, that there can be no doubt this embassy will be recollected in the country for scores of years to come, as having nearly caused a temporary famine in all the districts in the line of its march: so that it is not only by the quarrels of monarchs that the people (the ‘*Achivi*’) may be punished, but also by the measures for maintaining their harmony.

As any thing like places of lodging or shelter were extremely rare, an encampment of tents was pitched at the end of every stage, by a party of men called *Feroshes*, appointed and accustomed to the employment, and directed by a *Bashee*, who was ‘very clever, and probably a great rogue,’ in sign of which latter quality, ‘he had lost an ear, the forfeit of some former misdemeanour.’ ‘The Persians are so accustomed to this manner of life, that they pitch and unpitch a camp with the most perfect dexterity and order.’—Not far on the road they were treated with a capital scene of Persian splendour and *etiquette*, on meeting the personage finally appointed to the government of Bushire, whose dress, beard, and manners, carried much of the nobleman, and whose dagger ‘glittered



with precious stones.' They had again the penance of twisting and crooking their English-grown limbs as nearly as they could into Persian forms of elegance. The great Khan, however, seemed to commiserate the graceless stiffness of their knees, and tightness of their pantaloons, and begged they would extend their legs at full length. But 'fearing,' says our author, 'to be rude, we chose to be uncomfortable; and really, with respect to my own feelings, I thought that complaisance was never carried further.' No small efforts at a compensation for this grievance were made, both in this interview, and at a dinner given by the Khan in the evening, by means of a luxurious quantity and diversity of sweetmeats, fruits, and delicate liquors. The Persians are 'indescribably fond of sweetmeats, which they eat in very great quantities. Their cooking indeed is mostly composed of sweets. The abundance of fruits and sherbets presented daily to the Envoy by the Mehmandar, proved the immense supply which the taste of the country demanded.' In the entertainment here mentioned, the Khan set our English and Scotch performers to work upon 'articles composed of almonds, pistachio nuts, and a paste of sugar,' 'others like our *allicampane* and barley-sugar, all very nice,' 'pillaus made of mutton with raisins and almonds, or of a fowl with rich spices and plumbs,' 'various dishes with rich sauces, and over each a small tincture of sweet sauce,' 'fruits ready cut,' 'sweet sherbets,' and 'a most exquisite species of lemonade.' But to think how comparatively trifling a cause may spoil the felicity of mortals! Had any Persian of the ancient faith been a spectator of this delicious entertainment, he would indubitably have attributed the invention of the European dress to Arimanius, as one of the most successful efforts of his malice. For listen to our author's tristful report:

'The business of eating was a pleasure to the Persians, but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice or other victuals into their mouths, with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish: our tight kneed breeches, and all the ligaments and buttons of our dress, forbade us; and we were forced to manage as well as we could, fragments of meat and rice falling through our fingers all around us.'

Lest it should be thought that he dwells too exclusively on the infelicity, and forgets to deplore the indecorum, of this predicament, it is but fair to shew, by quoting one more sentence of the description, that the Persian delicacy had no right to take violent offence at this inevitable defect of cleanliness.

'On the ground before us was spread the *sofra*, a fine chintz cloth, which perfectly entrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a

musty paste, and emit no very savoury smell: but the Persians are content, for they say that changing the *sofra* brings ill luck.' p. 74.

In this, and still more in subsequent instances, he notices the remarkable quickness and adroitness, combined with gentleness of action, of the Persian waiting servants. In the present instance he says, 'the servant who officiated, dropped himself gracefully on one knee, as he carried away the trays, and passed them expertly over his head with both his hands, extended to the lacquey, who was ready behind to carry them off.'

In dismissing this polite and hospitable nobleman to enter on his office, one should just notice a remarkable point of conformity to the feelings and conduct of European nobles relatively to posts of honour and emolument,—namely, that he assumed the important office with very great reluctance, and had sent his Majesty a present of several thousand pounds sterling to be excused, but in vain. It is probable that still more of his money must have been expended, and with equal benefit; for he had consulted the astrologers, who are always some of the hungriest of mankind, about the most auspicious time for entering the place he was appointed to govern, and was adjusting his march to enter precisely three hours before sun-set the next day. At a former period of his life, when about to depart on a mission to Calcutta, 'he was ordered by these astrologers (as the only means of counteracting the influence of a certain evil star) to go out of his house in a particular aspect: as unfortunately there happened to be no door in that direction, he caused a hole to be made in the wall, and thus made his exit.' One of the ceremonies appointed for giving eclat to his entrance on his government is worth mentioning. 'From the town to the swamps were erected stages on which bullocks were to be sacrificed, and from which their heads were to be thrown under his horse's feet, as he advanced; a ceremony indeed appropriated to Princes alone, and to them only on particular occasions.'

At every place of any considerable population the party were met by what is denominated *istakball*, a tumultuary assemblage of people, on foot and on horseback, greeting the strangers with a complimentary hubbub of all sorts of noises and antics. One specimen will serve to represent all the rest,—and with this, for the present, we shall take leave of the Journal, intending to finish our account of it in the next number.

'Almost the whole male population of Kauzeron was collected to meet us. A bottle, which contained sugar-candy, was broken under the feet of the Envoy's horse, a ceremony never practised in Persia to any but royal personages; and then about thirty wrestlers, in party-coloured breeches

(their only covering), and armed with a pair of clubs called *meals*, began each to make the most curious noise, move in the most extravagant postures, and display their professional exploits all the way before our horses, until we reached our encampment. It would be difficult to describe a crowd so wild and confused. The extreme jolting, running, pushing, and scrambling, almost bewildered me: while the dust, which seemed to powder the beards of the Persians, nearly suffocated us all. Probably ten thousand persons of all descriptions were assembled. Officers were dispersed among them, and with whips and sticks drove the crowd backwards or forwards, as the occasion required. Nothing could exceed the tumult and cries. Here men were tumbling one over the other in the inequalities of the ground; there horses were galloping in every direction, while their riders were performing feats with their long spears; behind was an impenetrable crowd; before us were the wrestlers dancing about to the sound of three copper drums, and twirling round their clubs. On every side was noise and confusion. This ceremony is never practised but to princes of the blood; and we considered, therefore, the honours of this day as a further proof of the reviving influence of the English name.'

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Art. II. *Essays on the Nature and Principles of Taste*. By Archibald Alison, L. L. B. F. R. S. Prebendary of Sarum, &c. &c. &c. 2 vols. 8vo. pp. 29. 376, 447. Price 18s. Bell and Bradfute, Edinburgh. Rivingtons. 1811.

**T**HERE are few speculations more interesting than those which relate to the philosophy of mind;—nor any which, if properly conducted, open more abundant sources of useful, as well as curious research. It is a very common remark, however, that a taste for these studies has been for some time past, among our countrymen, in a state of decline; and the fate which has attended the volumes before us seems to furnish rather plausible evidence of its truth. Notwithstanding the truly elegant style which characterises Mr. Alison's performance, and though the subjects treated of are by no means strictly metaphysical, and are indeed very closely allied to the study of the fine arts, the work has failed of acquiring popularity. More than twenty years have elapsed since the first edition was presented to the public, and it is only very recently that a second has been called for,—though the work has always been a favourite with men of literature and discernment.

Various hypotheses have been adopted on the subject of taste, and the nature of sublimity and beauty;—and it is amusing to observe into what extravagancies the fondness for system has carried their several abettors. In all the theories which we have hitherto seen, except that of the author whose work is before us, there are, we think, two very general mistakes. The first respects the nature of those *qualities* in material objects, which excite the ideas of sublimity and



beauty. Most, if not all the writers to which we allude, have limited the idea of beauty to some one quality, or some few qualities, which they suppose common to all those objects which have the power of affecting our imagination with the emotion of beauty. Such was the well-known theory of Hogarth, who conceived beauty to consist in waving or serpentine lines. Such also is that of Burke who defines its constituent qualities to be, comparative smallness—smoothness—variety in the direction of its parts—to have those parts melted, as it were, into each other—to be of a delicate frame—to have the colour clear and bright, but not strong and glaring. Now it is evident, on a little reflection, that beauty is not one thing, nor a few things, but a great many,—that the qualities which compose it are diversified into as endless a variety, as are those of the objects which excite the emotion. Nothing, for instance, can be more dissimilar, than the undulating line formed by the tops of mountains, and the spires and angular points of a Gothic building, yet both are beautiful.—The other mistake to which we allude, regards the *emotion* itself, which beautiful or sublime objects have the power of exciting. This has generally been referred to some one principle or law of the mind, into which, it is supposed, all the pleasure accompanying the emotion, may be ultimately resolved; such as, the sense of utility, the perception of order, &c. But the futility of attributing all the emotions of taste to any one of these acknowledged principles of the mind, will appear, if we take a view of the very extensive meaning attached to the term *beauty*, which is indiscriminately applied to almost every thing that is pleasing either to the senses, the imagination, or the intellect. Indeed, much of the confusion and inconsistency, which are so observable on comparing the different theories of writers on this subject, may, very probably, have arisen from this vague and indefinite meaning attached to the word, *beauty*; and from the different views which have been consequently taken of the subject under discussion.

It has frequently been remarked of some of the most happy inventions and discoveries in science and art, that they have been attended with a certain simplicity of character, and have appeared so obvious, and so agreeable to truth and nature, that while they have commanded the admiration of mankind, wonder has also been excited that they should have remained so long unobserved.

- ' Th' invention all admir'd; and each, how he
- ' To be the inventor miss'd; so easy it seem'd
- ' Once found, which yet unfound, most would have thought
- ' Impossible.'

We feel inclined to apply this observation to Mr. Alison's theory; which we do not hesitate to pronounce the most interesting, and the most accordant with truth, of any we have yet seen on the subject. It agrees so well with the language generally made use of in describing the emotions of taste—with the descriptions and personifications of poetry—and with our own experience, that, though we cannot help thinking he has carried his hypothesis rather too far, and rendered it unnecessarily complex, yet, with regard to the main idea, that association is the grand source of the pleasures of taste, we think he has found out the true solution of the mysteries attending its various phenomena. The idea has, we apprehend, been touched upon by other writers on the same, or similar subjects; particularly by the author of a pleasing little volume, intitled '*Clio*;' but none, that we remember, have reduced it to a regular system, or applied it to elucidate all the various kinds of sublimity and beauty, observable in the material universe, and the corresponding emotions they excite.

Without attempting a complete analysis of the contents of these volumes, which would very far exceed our limits, we shall endeavour to give a brief sketch of the author's plan, accompanied with such occasional extracts as may serve to illustrate his theory, and convey a tolerable notion of the general character of his work.

In the investigation of the subject of taste there are, it is judiciously observed in the Introduction, two distinct objects of attention and inquiry; 'first, the nature of those *qualities* that produce the emotions of taste; and secondly, the nature of that *faculty* by which these emotions are received.' To both these inquiries, however, Mr. Alison observes, a preliminary investigation seems requisite, in order to render our conclusions precise and satisfactory.

'In the investigation of *causes*,' he continues, 'the first and most important step, is the accurate examination of the *effect* to be explained. In the science of mind, however, as well as in that of body, there are few effects altogether simple, or in which accidental circumstances are not combined with the proper effect. Unless, therefore, by means of repeated experiments, such accidental circumstances are accurately distinguished from the phenomena that permanently characterise the effect, we are under the necessity of including in the cause, the causes also of all the accidental circumstances with which the effect is accompanied.'—'With regard, therefore, to both these inquiries, the first and most important step is accurately to examine the nature of this *emotion* itself, and its distinction from every other emotion of pleasure; and our capacity of discovering either the nature of the *qualities* that produce the emotions of taste, or the nature of the *faculty* by which they are received, will be

exactly proportioned to our accuracy in ascertaining the nature of the emotion itself.' Int. pp. 15—18.

With this previous inquiry, therefore, the work commences; and in the prosecution of it the peculiar feature which distinguishes the author's theory, is developed and illustrated,—which we think may be thus briefly stated: viz. that the emotions we experience from the contemplation of beautiful or sublime scenery, are not produced by any thing really and intrinsically sublime or beautiful in the objects themselves which we contemplate, but that they affect us solely by being associated in our imagination with some other objects, or qualities of mind, fitted, by the constitution of our nature, to excite some lively and interesting emotion, such as tenderness, pity, fear, &c. It is also a part of Mr. Alison's theory, that the emotions of sublimity and beauty are never completely excited, unless, besides the production of some *simple* emotion, the imagination is also stimulated to the prosecution of a regular and connected *train* of ideas and emotions, corresponding to the simple and primary affection, and harmonizing with the expression of the external scenery by which it was first suggested. The following passages very beautifully illustrate the author's meaning.

'What, for instance, is the impression we feel from the scenery of spring? The soft and gentle green with which the earth is spread, the feeble texture of the plants and flowers, the young of animals just entering into life, and the remains of winter yet lingering among the woods and hills,—all conspire to infuse into our minds somewhat of that fearful tenderness with which infancy is usually beheld. With such a sentiment, how innumerable are the ideas which present themselves to our imagination! ideas, it is apparent, by no means confined to the scene before our eyes, or to the possible desolation which may yet await its infant beauty, but which almost involuntarily extend themselves to analogies with the life of man, and bring before us all those images of hope or fear, which, according to our peculiar situations have the dominion of our hearts!—The beauty of autumn is accompanied with a similar exercise of thought. The leaves begin then to drop from the trees; the flowers and shrubs, with which the fields were adorned in the summer months, decay; the woods and groves are silent; the sun himself seems gradually to withdraw his light, or to become enfeebled in his power. Who is there, who, at this season, does not feel his mind impressed with a sentiment of melancholy? or who is able to resist that current of thought, which, from such appearances of decay, so naturally leads him to the solemn imagination of that inevitable fate, which is to bring on alike the decay of life, of empire, and of nature itself.' Vol. I. pp. 16—17.

'And what is it that constitutes that emotion of sublime delight, which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction which is before him. It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid



the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected upon the very spot where the first honours of humanity have been gained. It is antient Rome which fills his imagination. It is the country of Cæsar, and Cicero, and Virgil, which is before him. It is the mistress of the world which he sees, and who seems to him to rise again from her tomb, to give laws to the universe. All that the labours of his youth, or the studies of his maturer age have acquired, with regard to the history of this great people, open at once before his imagination, and present him with a field of high and solemn imagery, which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotion!" pp. 41—42.

The second essay is devoted to an investigation of the sublime and beautiful, as they exist in the material world: i. e. those *qualities* of matter which have the power of affecting our imagination with the emotions of sublimity and beauty. The author endeavours to shew, by a great variety of very copious illustrations, that all the beauty and sublimity which we ascribe to the various appearances of matter, are to be attributed, not to their physical qualities, but to those only which they derive from association. With this principle as his guide, he then proceeds to investigate the sublimity and beauty of simple and composed sounds—of the colours and forms of inanimate matter—of motion—and finally, of the human countenance, form, and gesture.

Among other arguments, which are designed to prove that the *sublimity* of Sound arises, not from any original fitness in sounds themselves to produce this emotion, but entirely from the ideas we connect with them, the author remarks that sounds of a contrary kind produce the same emotion.

"The most general character, perhaps, of sublimity in sounds, is that of loudness, and there are doubtless many instances where such sounds are very constantly sublime; yet there are many instances also, where the contrary quality of sounds is also sublime; and when this happens, it will universally be found, that such sounds are associated with ideas of power or danger, or some other quality capable of exciting strong emotion. The loud and tumultuous sound of a storm is undoubtedly sublime; but there is a low and feeble sound which frequently precedes it, more sublime in reality than all the uproar of the storm itself, and which has accordingly been frequently made use of by poets, in heightening their descriptions of such scenes."

"Did you never observe (says Mr. Gray in a letter to a friend), while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp? I do assure you there is nothing in the world so like the voice of a spirit." pp. 199—200.

Another very striking proof of the effect of association in imparting sublimity to sound, is adduced from the very common circumstance of some insignificant noise being mistaken for the explosion of thunder, such as the rumbling of a cart, or the rattling of a carriage. While the mistake continues, this common and contemptible noise is felt as really sublime, obviously from its being associated with the ideas of power and danger; but the moment the illusion is discovered, and the association dissolved, the sound itself ceases to affect us with any emotion, though its effects on the mere organ of hearing must necessarily continue just the same as before.

In the same manner also, the *beauty* of sound, it is remarked, results from its association with qualities and circumstances capable of producing pleasing emotion. The sound of a waterfall, so delightful amidst the luxuriant scenery of summer, is scarcely noticed, or if noticed, is simply disagreeable, in the desolation of winter. The tolling of the curfew, to which we listen with such tranquil pleasure in the evening, because it is then significant to us of the calmness and repose that attend the close of day, is quite indifferent if heard at any other hour. The sound of the sheep-bell, in the crowded streets of a city, is disregarded; or if any emotion is excited, it is of a very different kind from that with which we listen to its "drowsy tinklings," as it "lulls the distant fold" in some pastoral and romantic scene. The same kind of illustration is applicable to the notes and cries of animals, and the tones of the human voice.

In the section which treats of combined sounds, the author enters pretty deeply into the nature of the pleasure derived from music, and the sources of its sublimity and beauty. We will endeavour to present our readers with a very brief account of his theory. After remarking that the two principal circumstances which distinguish a musical composition of sounds, are the relation of the different sounds to one key, or fundamental tone, and the regularity of their succession, or what is commonly called time, he proceeds to observe, that with both these characteristics of musical composition, we have many interesting associations. The key, from its relation to the tones of the human voice, is naturally expressive to us of those qualities or affections of mind which are signified by such sounds; while the time, by its different measures of velocity, is one while expressive of mirth and gaiety, another of melancholy and sadness. There is also a very strong analogy not only between the progress of musical sounds, and that of sounds in the human voice, in the case of particular passions, but also between such progress in sounds, and the progress of *thought*, in the case of such passions. All the passions which belong to plea

sure, are attended with a rapid succession of thought, and give an unusual degree of vigour to our imagination. The passions which belong to pain, produce, in general, a slow and languid succession of thought, and depress our imagination below its natural tone. It is, indeed, in thus being able to express both the *tone* of passion or affection, and that *progress* of thought or sentiment which belongs to such affections, that the foundation of musical expression consists; and its real extent coincides with this account of it. The signs, in the human voice, are general signs. They express particular classes of passion or emotion, but they do not express any specific passion. Music, which can avail itself of these signs only, can express nothing more specific than the signs themselves. The general emotions of gaiety, elevation, solemnity, melancholy, &c. it is found to express; but when it presumes to go further, when it attempts to express particular passions, ambition, fortitude, pity, love, gratitude, &c. it either fails altogether in its effect, or is obliged to have recourse to the assistance of words, to render it intelligible.

But, though the real power of music consists in its imitation of those signs of emotion which are found in the human voice, yet, from its nature, it possesses advantages which these signs have not, and which render it, within those limits, one of the most powerful means which can be made use of, in exciting emotion. These advantages consist in that variety of sounds it admits of, in conformity to the key, or fundamental tone. In the real expression of passion in the human voice, the sound is nearly uniform, and if the effect were not forgot, in our attention to the language and the sentiments of the person who addresses us, the tone of any passion, as far as mere sound is concerned, would soon become unpleasing from its uniformity. In music, on the contrary, the variety of related sounds which may be introduced, preserves the emotion which the prevailing tone is of itself able to excite, and by varying the expression of it, keeps our attention and imagination continually awake. In language, every person under the influence of passion or affection, naturally begins with expressing the cause of his affection. In this case, our emotion is immediately at its height, and naturally cools as the speaker goes on. In music, the manner of this communication resembles the artificial conduct of the epic or dramatic poem, where we find ourselves at once involved in the progress of some great interest, where our curiosity is wound up to the utmost to discover the event, and where at every step this interest increases from bringing us nearer to the expected end.

‘That the effect is similar,’ says Mr. A. ‘has, I am persuaded, been felt in the strongest manner, by every person of common sensibility, and



indeed is in itself extremely obvious, from the effect which is universally produced by any pathetic composition upon the audience. The increasing silence, the impatience of interruption which are so evident as the composition goes on,—the arts by which the performer is almost instinctively led to enhance the merit of the close by seeming to depart from it,—the suppression of every sign of emotion till the whole is completed, and the violence either of sensibility or applause, that are immediately displayed, whenever a full and harmonious close is produced; all testify in the strongest manner the increasing nature of the emotion, and the singular advantage which music thus possesses, in keeping the attention and the sensibility so powerfully awake.' Vol. I. pp. 270, 271.

With musical composition there are also other, and very interesting associations. It may have to those who are capable of criticizing it, the same pleasing effect upon the mind, which the composition of an excellent poem or oration has upon the minds of those who are judges of such works. The qualities of skill, novelty, learning, invention, &c. may be expressed by musical composition, and these qualities may be the foundation of beauty or sublimity, even though the composition should have no other, or more affecting expression to recommend it. There is also the additional circumstance of the performance to be attended to. There is the judgment, the taste, the expression of the performer, in addition to all those qualities of excellence which may distinguish the composition; and the whole effect is similar to that which is felt from any celebrated piece of poetry, when recited by an able and harmonious declaimer.

The next chapter treats of Colours, with which says the author, are associated many pleasing ideas, arising from various causes, either of a permanent or accidental nature. Thus, white, as the colour of day, is expressive of cheerfulness; black, as the colour of darkness, of gloom and melancholy. Blue, is the colour of the sky in serene weather, and is therefore, in some degree, connected with that pleasing character. Green, as the colour of the earth in spring, is expressive to us of the images we associate with that delightful season. Many colours derive expression from some analogy we discover between them and certain affections of the mind, an association plainly indicated by the epithets soft or strong, mild or bold, cheerful or solemn. Other colours, it is remarked, derive their character from accidental association. With purple, we associate the idea of dignity from its connection with the dress of kings: and scarlet, in this country, being the colour which distinguishes the dress of the army, has acquired a character correspondent to its employment. It also may also be noticed that no new colour is ever beautiful till we have formed some pleasing association with it. This is particularly observable in the article of dress. The colours of a glass bottle, of clay, and many others still more unpleasant, have been fashion-

able and admired. As soon, however, as the fashion changes, and they whose rank and accomplishments give this fictitious value to the colours, desert them, their beauty is at an end.

In the following chapter, the author's leading principle is illustrated, as applicable to the beauty and sublimity of Forms. With a reference to their sources of expression, the qualities of inanimate forms are distributed into natural, or such as arise from the nature of the bodies distinguished by such forms; relative, or such, as arise from their being the subject or production of art; and accidental, or such as arise from casual association. The first section accordingly treats of the *natural* sublimity and beauty of forms. Such forms it is remarked, as distinguish bodies connected with the ideas of power and danger—of strength and duration—of splendour and magnificence—of awe and solemnity, are generally sublime. Hence the sublimity of all those forms which are appropriated to the instruments of war, particularly the steel armour of the middle ages—of the gothic castle—of the throne, the sceptre, the diadem, and the triumphal arch—of the forms of temples—and of all those things which are employed in the burial of the dead, the pall, the hearse, the robes of mourners, &c.

The most obvious definition of form, it is observed, is that of matter bounded or circumscribed by lines: and as matter cannot be included in a straight line, it follows that the only lines which can constitute form, must be either angular, or curved and winding. Forms which are composed by one of these lines solely may be termed simple, while those which are composed by the union of both, may be termed complex. The author then goes on to remark, that winding or serpentine forms are generally expressive of fineness, delicacy, and ease, and angular forms of strength, roughness, and constraint; but that 'if, according to the theory previously laid down, the winding or serpentine form is beautiful, not in itself and originally, but in consequence of the associations we connect with it, it ought to follow, that whenever this association is destroyed, the form should be no longer beautiful, and that wherever the same associations are connected with the contrary form, that form should then be felt as beautiful.' Accordingly the justness of this observation is very pleasingly confirmed by various examples, taken from the forms of the vegetable kingdom, and from those of the productions of art.

As the beauty of simple forms is found to consist in their expression of some pleasing or affecting quality, so also, Mr. Alison conceives, does the beauty of complex forms arise from 'the composition of expression;' and not, as it has been generally imagined, from the mere union of uniformity and variety. No complex forms, therefore, he contends, are beautiful, ex-

cept where the object, or the scene has some determinate character or expression, which may serve as the basis of the composition, and where the different parts are referred to this prevailing character, and so fitted to the general expression as to produce an uniform and harmonious whole;—and this position he illustrates by a reference to the forms of the vegetable world, to ornamental gardening, to artificial forms, to the orders of architecture, and to the foundation of beauty in dress.

In the following section, the author passes on to a consideration of the *relative* beauty of forms, or that beauty which they derive from the expression of those qualities, of which forms are the signs, from their being the subjects of art, or produced by wisdom or design for some end. 'Every work of design,' he remarks, 'may be considered in one or other of the following lights: either in relation to the art or design which produced it,—to the nature of its construction, for the purpose or end intended,—or to the nature of the end which it is thus destined to serve: and its beauty accordingly depends, either upon the excellence or wisdom of this design, upon the fitness or propriety of this construction, or upon the utility of this end. The considerations of design, of fitness, and of utility, therefore, may be considered as the three great sources of the relative beauty of forms.' He then proceeds to observe, that the material quality which is most naturally and powerfully expressive of design, is uniformity, or regularity; and that the beauty of this quality in forms arises entirely from its expression of design.

'Whenever,' he remarks, 'we know that such appearances in nature are the effect of chance, or seem to have been produced without any design, they are not beautiful. We often meet with vegetable productions, which assume perfectly regular forms, and which approach to a resemblance to animals. However exact such a resemblance may be, or however regular the form, we never consider such productions as beautiful. We say only that they are curious: we run to see them as novelties, but we never speak of their beauty, or feel from them that emotion and delight which beauty excites.' Vol. II. pp. 64, 65.

It is obvious also, Mr. Alison observes, that uniformity is not always equally beautiful; and that its beauty is proportioned to the difficulty of its attainment, or the more forcible expression of design and skill.

'In simple forms, or such as are constituted by lines of one kind, uniformity is beautiful but in a very small degree. Increase the number of parts, and its beauty increases in proportion to their number. We are not much struck with the uniformity of two leaves of a tree. The uniformity of the whole number of leaves is a very beautiful consideration. The uniformity of these minute parts in every individual of the class, in every tree of the same kind in nature, is a consideration of still greater effect, and can



scarcely be presented to the mind, without awakening a very powerful conviction of wisdom and design.' Vol. II. p. 66.

This idea of the beauty of uniformity and regularity, as founded upon the expression of design, is very ingeniously applied by the author to account for the universal prevalence of uniformity over variety in the infancy of the fine arts, and for certain remarkable facts connected with their history. It is very natural to imagine, that when the attention of men was first directed to works of design, such forms would be employed in those arts, as were most strongly expressive of design and skill; both from their ignorance of those more interesting qualities which such productions might express, and from the peculiar value which design or art itself possessed, in the early stages of society. When any art was first discovered among a rude people, the circumstance which would most strongly affect them, would be the art itself; what the artist would most value himself upon, would be the production of a work of skill; what the spectator would most admire, would be the ingenuity of the workman. The further progress of these arts, however, would lead to the discovery, that other, and more affecting qualities might be expressed by forms, than that of mere design. The same progress also, by rendering easy what at first was difficult, would make the production of uniformity and regularity less forcibly the sign of skill than at first; and both these causes would lead to the introduction of variety. The variety, therefore, which took place at this period of the arts, would become the indication of improved and elegant design, as uniformity had formerly been the indication of design itself. Thus the artist would be gradually led to the production of beautiful and expressive form, and the expression of character would be considered more as the sign of skill, than the mere expression of design itself. When, however, the arts which are conversant in the beauty of form, have arrived at that happy stage of their progress, when the excellence of the artist can no longer be distinguished by the production of merely beautiful or expressive form; he is naturally led to distinguish it by the production of what is uncommon or difficult, to signalize his works by the fertility of his invention, or the dexterity of his execution, and thus gradually to forget the *end* of his art, in his anxiety to display his superiority in the art itself. By these means, the arts of taste, in every country, after a certain period of perfection, have degenerated into the mere expression of the skill and execution of the artist, and have gradually sunk into a state of barbarity, almost as great as that from which they at first arose.

For the truth of these observations, of which we have thus given a very hasty sketch, the author refers to the history of

the arts of statuary, painting, music, poetry, and ornamental gardening. Upon the same principle, also, he accounts for the invention of rhyme, and measure, and for the remarkable fact of the precedence of metrical to prose composition.

‘The use of language is acquired so early in life, and is practised upon common occasions with so little study or thought, that it appears to a rude people, as it does to the common people of every country, rather as an inherent power of our nature, than as an acquisition of labour or study; and upon such occasions, is considered as no more expressive of design or skill, than the notes of birds, or the cries of animals. When therefore men first began to think of composition, and to expect admiration from their skill in it, they would very naturally endeavour to make it as expressive as they could of this skill, by distinguishing it as much as possible from common language. There was no way so obvious for this, as by the production of some kind of regularity or uniformity; by the production either of regularity in the succession of these sounds, or of uniformity or resemblance in the sounds themselves. Rhyme or measure then (according to the nature of the language, and the superior difficulty of either) would naturally come to be the constituent mark of poetry, or of that species of composition which was destined to affect or to please. It would be the simplest resource which the poet could fall upon, to distinguish his productions from common language; and it would accordingly please, just in proportion to the perfection of its regularity, or to the degree in which it was expressive of his labour and skill. The greater and more important characteristics of the art, a rude people must necessarily be unacquainted with; and what would naturally constitute the distinction to them between poetry and common language, would be the appearance of uniformity or regularity in the one, and the want of them in the other.’

‘As thus, the first instances of composition would be distinguished by some species of uniformity, every kind of composition would gradually borrow, or come to be distinguished by the same character. If it was necessary for the poet to study rhyme or measure, to distinguish his verses from common language, it would be equally necessary for the lawgiver to study the same in the composition of his laws, and the sage in the composition of his aphorisms. Without this character, they had no distinction from usual or familiar expression; they had no mark by which they might be known to be the fruit of thought or reflection, instead of the immediate effusion of fancy. It is hence that, in every country, proverbs, or the ancient maxims of wisdom, are distinguished by alliteration, or measure, or some other artifice of a like nature; that, in many countries, the earliest laws have been written in verse; and, in general, that the artificial composition which is now appropriated to poetry alone, and distinguished by the name of poetical composition, was naturally the prevailing character of composition, and applied to every subject which was the fruit of labour or meditation, as the mark, and indeed the only mark, that then could be given, of the employment of this labour and meditation.’

‘The invention of writing occasioned a very great revolution in composition. What was written, was of itself expressive of design. Prose, therefore, when written, was equally expressive of design with verse or rhyme; and the restraints which these imposed, led men naturally to for-

make that artificial composition, which now no longer had the value it bore, before this invention. The discovery of writing, seems therefore naturally to have led to composition in prose.' Vol. II. pp. 80. 84.

A great deal has been said about the intrinsic and original beauty of the proportions observed in Grecian architecture. Mr. Alison refutes this prevailing idea, and shews, very plausibly we think, that the beauty of proportion in the classic orders, consists entirely in the expression of fitness, or the proper adaptation of means to an end. The peculiar beauty of the Grecian orders, and the emotion of delight with which we behold them, arises, he conceives, from very different causes than the mere perception of the beauty of their proportions.

'The proportions of these orders, it is to be remembered, are distinct subjects of beauty from the ornaments with which they are embellished, from the magnificence with which they are executed, from the purposes of elegance they are intended to serve, or the scenes of grandeur they are destined to adorn. It is in such scenes, however, and with such additions, that we are accustomed to observe them; and while we feel the effect of all these accidental associations, we are seldom willing to examine what are the causes of the complex emotion we feel, and readily attribute to the nature of the architecture itself, the whole pleasure which we enjoy. But, besides these, there are other associations we have with these forms, that still more powerfully serve to command our admiration; for they are the *Grecian* orders; they derive their origin from those times, and were the ornament of those countries, which are most hallowed in our imaginations; and it is difficult for us to see them, even in their modern copies, without feeling them operate upon our minds, as relics of those polished nations where they first arose, and of that greater people by whom they were afterwards borrowed.' Vol. II. pp. 156, 157.

We now pass on to the sixth chapter, which treats of the beauty and sublimity of the Human Frame. While this, it is observed, is of all material objects, that in which the greatest degree of beauty is found, so 'it is also the object with which we have the most numerous and the most interesting associations.'

'The greatest beauty of inanimate matter arises from some resemblances we discover between particular qualities of it, and certain qualities or dispositions of mind. But the effect which such resemblances or analogies can produce, is feeble, in comparison of that which is produced by the immediate expression of such qualities or dispositions in the human frame. Such resemblances also are few as well as distant; but to the expressions of the human frame there are no other limits than those that are imposed to the intellectual or moral powers of man.' Vol. II. pp. 217. 218.

The illustrations that follow are designed to shew, that the beauty, or sublimity, which are to be found in the external frame of man, are to be altogether ascribed to the expression



of pleasing or affecting qualities of mind. A few brief specimens of the general train of reasoning pursued in this part of the work, is all that our limits will enable us to give.

'The same colour,' says Mr. Alison, 'which is beautiful in one countenance, is not beautiful in another: whereas if there were any law of nature, by which certain colours were permanently beautiful, these colours alone would be beautiful in every case. Of the truth of the fact which I have stated, no person can be ignorant. The colours which we admire in childhood, are unsuitable to youth: those which we admire in youth, are as unsuitable to manhood: and both are different from those which we expect, and love in age.' 'There is no one who does not expect a very different degree, at least, of colour, in the two sexes; and who does not find, that the same colour which is beautiful in the one, as expressive of the character he expects, is positively painful and disagreeable in the other. The dark red, or the firm brown of complexion, so significant to us in man of energy and vigour, would be simply painful to us in the complexion of woman; while the pearly white, and the evanescent bloom, which expresses to us so well all the gentleness, and all the delicacy of the female character, would be simply painful, or disgusting to us in the complexion of man.' Vol. II. pp. 233—5.

A similar mode of argument is adopted with regard to the features of the human countenance.

'In this progress,' (viz. of man from infancy to old age) 'there is not a single feature which is not changed in form, in size, and in proportion to the rest; yet, in all these, we not only discover beauty, but what is more important, we discover it, at different ages, in forms different, if not opposite, from those in which we had discovered it before. The round cheek, the tumid lip, the unmarked eyebrow, &c. which are all so beautiful in infancy, yield to the muscular cheek, the firm and contracted lip, the dark, and prominent eye-brow, and all the opposite forms which create the beauty of manhood. It is again the want of all this muscular power: and the new change of all the forms which it induces; the collapsed cheek, the trembling lip, the grey eye-brow, &c. which constitute the beauty of age.' Vol. II. p. 250.

'The full and blooming cheek suits the countenance of youth, and mirth, and female loveliness: the sunk and faded cheek, the face of sensibility, of grief, or of penitence. The raised lip, the elevated eye-brow, the rapid motion of the eye, are all the concomitants of joyous beauty. The reverse of all these, the depressed lip, the contracted eye-brow, the slow and languid motion of the eye, are the circumstances which we expect and require in the countenances of sorrow or of sensibility. Change any of these conformations—and the picture becomes a monster, from which even then the most vulgar taste would fly, as from something unnatural and disgusting. If there were any real or original beauty in such conformations, nothing of this kind could happen! And however discordant were our emotions of beauty and of sentiment, we should still feel these conformations beautiful, just as we perceive, under all circumstances, colours to be permanently colours, and forms to be forms.' pp. 255, 256.

' While there is scarcely any countenance that remains beautiful under the expression of vulgar or uninteresting emotions, and none which can preserve it under the dominion of vicious or improper dispositions, it may at the same time be observed, that there are very few countenances which are not raised into beauty, by the influence of amiable or lofty expression. They, who have had the happiness to witness the effects of sudden joy or unlooked-for hope in the countenances, even of the lowest of the people;—who have attended to the influence of sorrow, or sympathy, in the expression of faces unknown to affectation—they, still more, who have ever looked steadily upon the bed of sickness or of death, and have seen the influences of submission and of resignation upon every feature of the suffering or expiring countenance, can, I am persuaded, well tell, that there is scarcely any form of features which such interesting and lofty expressions cannot and do not exalt into beauty.' pp. 272, 273.

On the same principle Mr. A. proceeds to treat of the proportions of the human frame. From the widely different proportions observable in the several ages of man, in the different sexes, and in the various occupations and professions of society, in all of which, different, and even opposite kinds of beauty may be traced, he concludes that there are no certain proportions of the human frame which are exclusively, or originally beautiful; but that the form, as well as the countenance of man, derives its beauty altogether from the expression it conveys to us of pleasing or interesting character.

From the section on Grace, we merely select the following animated passage.

' Wherever the powers and facilities of motion are possessed, there the capacity of grace, at least, is possessed along with them: and whenever in such motions grace is actually perceived; I think it will always be found to be in slow, and, if I may use the expression, in restrained, or measured motions. The motions of the horse, when wild in the pasture, are beautiful; when urged to his speed, and straining for victory, they may be felt as sublime; but it is chiefly in movements of a different kind that we feel them as graceful, when in the impatience of the field, or in the curvetting of the manege, he seems to be conscious of all the powers with which he is animated, and yet to restrain them from some principle of beneficence, or of dignity. Every movement of the stag almost is beautiful, from the fineness of his form, and the ease of his gestures; yet it is not in these, or in the heat of the chace that he is graceful; it is when he pauses upon some eminence in the pursuit, when he erects his crested head, and when looking with disdain upon the enemy who follow, he bounds to the freedom of his hills. It is not, in the same manner, in the rapid speed of the eagle when he darts upon his prey, that we perceive the grace of which his motions are capable. It is when he soars slowly upwards to the sun, or when he wheels with easy and continuous motion, in airy circles in the sky.' Vol. II. pp. 412. 413.

In the investigation of these subjects, Mr. Alison has perhaps been rather more diffuse than was necessary; and there is, we think, here and there, a needless recurrence of similar trains

of thought and argument. We have also noticed an occasional redundancy of expression, as well as a few grammatical errors: but these trifling defects are amply compensated by a general correctness and elegance of style. Though the author has treated his subject in a manner strictly argumentative and logical, he has nevertheless shewn himself very feelingly alive to its beauties. There is often an interesting pathos in his manner, and he has thrown over his whole work, the rich, though chaste colouring of an imagination highly poetical.

We have already expressed our concurrence with Mr. Alison, in the general principle of his theory. It now remains for us to shew in what respects we differ from him.

We think he has rendered his theory unnecessarily complex, by the idea, that in order to the production of the emotions of Taste, it is not only necessary that some simple emotion or affection should be excited by the objects we contemplate, but that the imagination should be also stimulated to the prosecution of a *regular train of thought*, corresponding to the primary affection. Thus, in the Introduction, alluding to the effect produced upon the mind, when the emotions of beauty or sublimity are experienced, Mr. Alison observes, 'that it is not in fact a simple, but a complex emotion; that it involves in all cases, first, the production of some simple emotion, or the exercise of some moral affection, and, secondly, the consequent excitement of a peculiar exercise of the imagination; that these concomitant effects are distinguishable, and very often distinguished in our experience; and that the peculiar pleasure of the beautiful or the sublime is only felt, when these two effects are conjoined, and the complex emotion produced.' This idea is more fully explained in the second chapter of the first essay. 'Thus,' says Mr. Alison, 'the prospect of a serene evening in summer, produces first an emotion of peacefulness and tranquillity, and then suggests a variety of images corresponding to this primary impression. The sight of a torrent, or of a storm, in the same manner, impresses us first with sentiments of awe, or solemnity, or terror, and then awakens in our minds a series of conceptions allied to this peculiar emotion.' Now all, it seems to us, that is essentially necessary to the production of the pleasures of taste, and the emotions of sublimity and beauty, is that the subject, or the scene, should impress its peculiar character upon the imagination in a strong and lively manner. Thus, we may feel the cheerfulness, or the tenderness of spring, the solemnity of autumn, the majesty of winter, &c. without the consequent excitement of a train of images corresponding to these various impressions. And, with regard to most individuals, the fact



is, that it is only in this way that they do feel the impressions which the scenes of nature excite. The imagination may be gratified, and the pleasures of taste enjoyed, though no corresponding train of imagery succeed, which may indeed render the visions of fancy more bright and impressive, but which seems rather to belong to the province of genius and poetry, than to that of taste alone.

We think the author carries his hypothesis rather too far by the assumption that there is *no* physical or intrinsic beauty in the qualities of matter. Beauty, in its most simple and elementary form, is, we conceive, an object of sensation. We are often conscious of its existence without the excitement of any emotion. We know by experience that certain combinations of sound produce pleasure, and that others are intrinsically disagreeable. But we should hardly dignify the mere organic pleasure derived from the combination of two or more related sounds, or even from a succession of those sounds, by the appellation of an emotion. Expression, as Mr. Alison very justly observes, either of some interesting affection, or of some pleasing quality in the composition, or the performance, must be given to music, to render it capable of exciting emotion. Yet, we cannot help thinking, that this particular quality of sound, whereby it becomes capable of producing the organic pleasure derived from harmony alone, may be very properly designated by the term beauty; though we acknowledge it is beauty of a very simple and inferior kind. The same observation will apply to colours, and their various combinations. We just mention, by way of example, the delicate streaks with which the calyx of a tulip or a carnation is painted; or the vivid colours displayed on the powdered wing of a butterfly; or, to take an instance of a different kind, the disposition of the colours in a rainbow, independent of the grandeur of its lofty arch; or the tints with which autumn decorates the woods. We know it may be said, that these objects are, from various other causes, productive of interesting emotion, and that the colours themselves are accounted beautiful as the signs of these interesting qualities. If we are not much mistaken, however, there is, aloof from all these considerations, a pleasure derived from the contemplation of the colours considered merely as physical qualities; and if we are not permitted to designate that power by which they become capable of exciting this pleasure, by the term beauty, we confess we know not what other appellation to afford it. It has been said, that if there were any thing intrinsically beautiful in colours, we should in all cases derive the same pleasure from their appearance: and, the tattered and cast-off rags of a beggar—putrid flesh—the contents of dunghills, and

various other objects still more disgusting, have been exhibited to prove that this is not the fact. In reply to this, it may be observed, that association in these instances, diminishes, or destroys the effect of colour, just as, with regard to those before mentioned, the effect is no doubt considerably increased by the operation of the same principle. It is therefore, perhaps, in instances taken from objects which are in themselves perfectly indifferent, that the truth or falsehood of the opinion we have ventured to support will be most likely to appear; and, if we mistake not, the result would be in favour of our position. Among a variety of examples which might be adduced, we will only mention the brilliant and finely variegated hues that adorn the train of the peacock, which certainly is in no other respect an interesting bird, and, were it not for his gaudy plumage, would never be thought beautiful, and yet no one will deny that he is possessed of this quality in a very superior degree. We think we could also trace the existence of this physical and sensitive beauty, in many of the forms of inanimate matter, and also in the human countenance and form; but our limits forbid us to pursue these inquiries; and, we confess, the proof of its existence in any of the qualities of matter besides those which we have mentioned, viz. sound, and colour, appears to be rather less decisive.

These observations are by no means intended to invalidate the general truth of Mr. Alison's theory. Association is undoubtedly the grand agent, in producing all those pleasing or affecting emotions, with which we contemplate the features of nature, or see them reflected in the creation of genius. We only mean to express our opinion, that there is, oftentimes, besides the sublimity and beauty resulting from the operation of this principle, an inferior physical beauty, in the objects which the material world exhibits; to which, perhaps, in some instances, may be owing the power they possess of suggesting other, and more interesting ideas—which, as it were, spreads the canvass, and forms the ground, upon which imagination may afterwards pourtray what images she pleases.

Of the various associations which we connect with the material world, none, perhaps, are so peculiarly the source of its sublimity and beauty, as those which arise from the powerful expression it conveys to us of the presence and the perfections of its Author. The gay and smiling scenes of nature,—the cheerfulness of the rising sun, and the tranquillity of his departing ray,—the flowers that make gay the garment of spring, or adorn the splendid robe of summer; the waving harvest, and the bough bending with fruitage,—delight our imagination, and affect our hearts, chiefly because in them we recognize the tenderness and the bounty of the Creator.

But the effect of this class of associations, is, perhaps, more strikingly discernible, in the sublimer features of the material universe. In the awful solitudes of nature the unseen spirit seems to dwell: we hear his voice in the dashing of mighty waters, in the stormy wind, and the conflicting elements; the arm of his majesty launches the rapid lightning, and the stillness of midnight is rendered yet more solemn, by the idea of the ever wakeful eye of Omnipotence. The effect produced by this kind of association, is so beautifully touched upon in the concluding section of these Essays that we regret the space already devoted to Mr. Alison's interesting work, will not permit us to transcribe the passage. Greatly, however, as we admire the eloquence displayed in it, we doubt whether the union of devotional sentiment with sensibility to the charms of nature is quite so common as the author supposes. Nor can we think that the dim and feeble lustre reflected from the book of nature, will ever lead to nature's God, without the superior illumination of that heaven-inspired volume, where alone his perfections are fully displayed, and under the benign influence of whose unsullied rays, 'all the noblest convictions and confidences of religion,' can alone be 'acquired.'

We must now take our leave of Mr. Alison, sincerely thanking him for the high intellectual banquet which his work has afforded us. We regret that only a part of the plan sketched out in the introduction has been accomplished; and earnestly hope he may soon be prevailed upon to resume his inquiries, and complete his original design.

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Art. III. *History of the Reformation in Scotland.* With an introductory Book and an Appendix. By George Cook, D.D. &c. &c. 3 vols. 8vo. Constable, Edinburgh. Longman, 1811.

(Concluded from p. 47.)

THE desertion of the public worship, which now became general among the Protestants, giving fresh alarm to the clergy, they represented to the queen-regent, the necessity of chastising such open contempt of the church. But, as she required the assistance of the innovators to enable her to unite the kingdoms of France and Scotland more closely together, by the marriage of her daughter with the dauphin, she merely advised the bishops to proceed against them, in virtue of the spiritual authority. Accordingly, they summoned Knox to appear before them; but, as he came to Edinburgh with a number of followers, they deemed it prudent to adjourn the proceedings.

So persuasive were the discourses of Knox, that the Earls Marischal and Glencairn, supposing he might work on the



mind of the regent herself, induced him to address her on the duty of reforming the church. The contempt with which this letter, dictated if not with prudence at least with the best intentions, was treated, taught the Protestants they must trust to themselves for liberty. Matters, however, not being yet ripe for an avowed opposition to government, Knox, the chief object of ecclesiastical hatred, returned to Geneva; and as the clergy had the imprudence, after his departure, to condemn him as an heretic and burn him in effigy, he wrote an appeal to his countrymen, which greatly contributed to increase both the zeal and number of the Protestants. Of this the following circumstance may serve as a proof.

‘It had been customary, on the festival of St. Giles, to carry in procession, with every mark of the most superstitious veneration, the image of that saint. When the day came, it was found that the image had been taken away; but another having been procured to supply its place, the ceremony commenced. Immense multitudes attended. Some, with affected devotion, requested that they might be permitted to carry the image; and when they had thus been entrusted with it, they threw it down, dashed it to pieces, and insulted the clergy. A tumult immediately ensued, and the magistrates were compelled to interfere, before peace could be restored.’ Vol. II. pp. 13, 14.

Not long after this incident, several events occurred that induced the friends of innovation, to have recourse to more decisive measures. Many of the sacred order, having embraced the new tenets, were very active in preaching them, and the regent, being again applied to by the priesthood, cited the offenders to answer for their conduct, as disturbers of the public peace. It was apprehended the preachers would appear with a number of their adherents, and, to prevent any tumult that might arise, a proclamation was issued, commanding all who had come to the metropolis, without leave, to repair to the borders. This pressing hard on the western gentlemen, who had just returned from that service, many of them remonstrated with the regent, in so violent and even furious a manner, that the proceedings against the preachers were suspended and the proclamation revoked. Rather elated with this success, the leaders of the reformers solicited the return of Knox, who, by the advice of Calvin and other divines, resolved to comply. But he had come no farther than Dieppe, when he learnt, that many of the Protestants had repented of the scheme they had formed. Without proceeding farther, therefore, he addressed to the chiefs of the new party, a very spirited letter, insisting on the importance of their undertaking, and, without dissembling the difficulties of it, urging them to perseverance, from a sense of the duties which, in consequence of their rank, they owed to the nation. Ashamed

of their indifference and inspired with fresh courage, they took a step which seemed to preclude retreat. They framed and subscribed the following bond.

“ We, perceiving how Satan in his members, the Antichrists of our time, cruelly doth rage, seeking to overthrow and destroy the gospel of Christ, and his congregation, ought, according to our bounden duty, to strive in our Master's cause, even unto death, being certain of the victory in him. The which our duty being well considered, we do promise before the majesty of God and his congregation, and we, by his grace, shall with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the blessed word of God and his congregation, and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's gospel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole power, and waring of our lives against Satan and all wicked power, that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitious abominations and idolatry thereof; and moreover, shall declare ourselves, manifestly, enemies thereto, by this our faithful promise before God, testified to his congregation by our subscription at these presents.” p. 30, 31.

From the application, in this deed, of the term congregation to the abettors of the reformed faith, they came to be styled, The Congregation, and the noblemen who subscribed it, the Heads of the Congregation. In conformity with the determination of the bond, they resolved that prayers, with suitable scriptures, in the vulgar tongue, should be read in all the churches every Sunday, and that the interpretation of scripture, and preaching, should be made use of in private houses, until it should please God to authorise the new teachers to preach in public. In the practice of these resolutions, which took place in different parts of the kingdom, the clergy soon discovered the foundation of a rival church. But the regent being too intent on procuring for her son-in-law, the dauphin, a matrimonial crown, to give much heed to their representations, the archbishop of St. Andrews attempted, by detaching from them the Earl of Argyll, to dissolve the union among the Protestants. This attempt having failed, he resolved to renew the barbarity of persecution. Walter Mill, an old man, above eighty years of age, who, during Beaton's primacy, had been accused of heresy, but had concealed himself, was now dragged to punishment. The clergy expected an easy victory over so aged a person; but he repelled the charges brought against him, to the astonishment of the audience. He was, however, declared an obstinate heretic; but the people were so averse to those horrid scenes, that no laic could be found

to pass sentence, until at length a profligate domestic of the primate's undertook the odious office. Mill suffered with great fortitude, and, on the place where he was burnt, the inhabitants of St. Andrews piled a heap of stones, which was no sooner removed by the clergy, than it was built again by the zeal of the public; so that at length it was found necessary to enclose the spot with a guard. This was the last instance of this kind of barbarity which was exercised, in Scotland, over the Protestants.

Filled with serious alarm, they complained to the regent, (who acquitted herself of participating in the death of Mill,) and employed their agents to sound the public feeling and gain auxiliaries to their cause. They presented likewise an address to the regent, complaining of the cruelty of the priesthood, declaring they were impelled to implore protection, and intimating their resolution to defend their associates from violence. To this they added a petition: intreating, that they might be allowed to meet publicly or privately for prayer in the vulgar tongue: that baptism and the Lord's-supper might also be administered in the same language, the latter 'in both kinds:' that at such meetings, qualified persons might interpret obscure passages of scripture: and that the scandalous lives of churchmen might be reformed according to the practice of the primitive times. As the regent still required the support of the reformers, she graciously received their address, presented by Sir James Sandilands, promised protection to the preachers, until parliament should take measures with regard to them, and allowed them to perform public worship in the vulgar tongue, only prohibiting them from publicly assembling in Edinburgh or Leith. This success encouraged the Protestants to present requests of the same nature to a convention of ecclesiastics met at Edinburgh. Though some appearance of moderation was discovered by this assembly, the conditions required of the Protestants were such, that, instead of returning a specific answer, they only renewed their claims, which so provoked the clergy, that they loaded the bearer with virulent reproaches.

In a parliament, held towards the close of this year, the Protestants, believing her promises to be sincere, eagerly concurred with the views of the regent, and in return, expecting her aid, proposed to her the articles they wished to receive the sanction of that body. In the name of all the Protestants, the lords of the congregation prayed:

1. That all acts of parliament, empowering churchmen to proceed against heretics, might be abrogated or suspended till, in a lawful general council, the controversies relating to religion should be decided. 2. That, in the meantime, to prevent licentiousness of opinion, all who were con-



ceived to be guilty of heresy, should be carried before a temporal judge, the prelates and their officers having only the power of accusing; that an authentic copy of the accusation should be delivered to the person accused, and a competent period be allowed to him to prepare his defence. 3. That all lawful defences should be received from persons accused of heresy, and that they should be allowed to object to witnesses, according to law. 4. That the person accused should be permitted to interpret his own meaning, and that his declaration should carry more weight than the deposition of any witness whatever; seeing that no person ought to suffer for religion, who is not obstinate in his opinions. Lastly, That none of the congregation should be condemned for heresy, unless it were proved, by the word of God, that they had erred from the faith which the Holy Spirit witnesseth to be necessary to salvation.' p.51.

While the regent appeared in earnest to gain these objects, she pretended that the publication of them would obstruct the political arrangements now on the eve of completion, and assured them, that, as soon as they were adjusted, she would support the men who had so laudably strengthened the government of their country. This imposed upon the lords: but being unwilling that parliament should be dissolved without directing their attention to religious affairs, they framed a petition, in which, after having made mention of the controversy between them and the clergy, the complaints they had preferred to the queen regent, and their intention of seeking parliamentary redress, they protested—that it was lawful for them to act according to their consciences in religious matters, until their adversaries should evince themselves the ministers of Christ's church, and clear themselves from the charges they were ready to prove against them: that they were determined to protect themselves and their associates from the injuries to which they might be liable in consequence of violating the laws, enacted in favour of their enemies: that, as they had petitioned for redress, any tumult that might arise must not be attributed them, but to the obstinacy of their adversaries who were deaf to their supplications: and, that, as their requests tended only to correct abuses, they prayed to be considered as faithful subjects and protected from cruel and blood-thirsty tyrants.

The Parliament, though they heard this protestation, would not allow it to be inserted in their records, and though the regent professed to feel the justice of their claims, she soon discovered her hostility to the innovations. The Protestants were no longer serviceable. Her brothers, men of splendid talents but no virtue, entirely directed the French counsels, and as they were resolved, by means of their niece, now married to the dauphin, to disturb the government of

Elizabeth, who appeared determined to establish the Protestant faith in her dominions, they judged it most expedient to begin their hostilities on the side of Scotland. The Protestants in that country, however, it was obvious, would by no means concur in a war upon the bulwark of their faith. They must be sacrificed. An ambassador having been sent to unfold the scheme to their sister, as she was inclined to moderation both from policy and inclination, she remonstrated with them, but, unwilling to come to a rupture, at length yielded to their violence.

That she might throw off the mask with a better grace, she summoned an assembly of the clergy, to which she transmitted some articles which the lords of the congregation presented to her. On these articles, which were the same as the petition, with the addition of an article relative to the election of priests and bishops, they deliberated; but, being secure of the support of government, returned such an answer as was calculated to irritate the petitioners. The regent now laid aside all reserve, commanding all men to adhere to the established faith, and summoning the more eminent of the new teachers to answer the accusations that might be brought against them in a parliament to be held at Stirling. Though the lords, by the Earl of Glencairn and the Sheriff of Ayr, entreated her not to molest their teachers, except they were found guilty of preaching false doctrine, of immoral practice, or want of submission to the government, she had scarce patience to hear their representation; and at the end of it said, "That in spite of all which they could do, their ministers should be banished Scotland though they preached as soundly as Saint Paul had done." Reminding her of the promises she had made in their favour, she replied, "That the promises of princes should not be urged upon them, when they could not conveniently fulfil them." Upon which they concluded, "If you resolve to keep no faith with your subjects, we will renounce our allegiance and leave you to reflect on the calamities which will thus be entailed on the country."

Matters were now come to extremities. The friends of the reformation, instead of complying with the recent proclamation, openly professed the new tenets in the town of Perth, which coming to the regent's ears, and other expedients failing, she again summoned the preachers to appear before her at Stirling. Not being able to stifle her resentment, the lords of the congregation resolved to accompany their preachers, and, to prevent misrepresentation, sent Erskine of Dun to explain the design of this assembly. As she was apprehensive of the excesses which severity, in this conjuncture, might

occasion, she assured him, that should the people quietly disperse, she would not proceed against the preachers, and would again discover her solicitude for their protection. Erskine, not doubting her sincerity, informed the chiefs of his party of her friendly determination, and, though some entertained suspicions of deceit, the majority appeared satisfied and returned home, leaving the preachers with a few of their adherents at Perth. But the queen regent, having in violation of her declaration, on the day on which the ministers should have made their appearance at Stirling, denounced them as rebels, and prohibited all her subjects from aiding them, Erskine fled the court, and, after justifying his own conduct, exposed the treachery and malice of the regent, and prepared his friends to expect violent opposition.

About this time, (May, 1559,) Knox arrived in Scotland; and the ferment, into which the regent's conduct, had thrown the minds of men, was greatly heightened by a discourse he delivered, on the day subsequent to the condemnation of the preachers, in which he insisted on the vast importance of the new principles, and inveighed with peculiar vehemence against the Romish idolatry. While these things had wrought the multitude up to an extraordinary pitch of zeal, a priest began, in contempt of Knox's doctrine, to celebrate mass, exhibiting the instruments of his superstition in a very insulting manner. As he struck a young man who exclaimed against the abomination, one of the images was thrown down by a stone, and the whole altar was demolished in a moment. This violent spirit diffusing itself, the monasteries of the Gray and Black friars were stript of their wealth, and the residence of the Carthusians levelled to the ground. The monks, however, were permitted to carry off whatever they most valued, and the remainder was given to the poor. This example of violence was followed at Cupar in Fife.—Dr. C. makes an apology for these excesses, which, though ingenious, and of considerable weight, will not, perhaps, be deemed altogether satisfactory. Our readers shall judge.

‘ That it is desirable that the magnificent fabrics which our ancestors devoted to the solemnization of the rites of religion had been preserved, no one can for a moment doubt. Who, that has contemplated them with the feelings which such objects are in every susceptible breast calculated to excite, does not trace with regret the mouldering fragments of edifices, the extent and the sublimity of which history might have delighted to record? But we must not yield so far to these impressions, as to be averse to examine into the merit which belongs to the very men by whom the buildings were overturned; we must not forget to take into view, that, without such a degree of enthusiasm as led to these excesses, the inestimable blessings resulting from the reformation, would, in all probability, not have been



acquired. Had the people of Scotland been indifferent about their religious opinions, or coldly attached to them—had they not been elevated by that zeal which looked with abhorrence on the pageantry of the ancient superstition, they would have shrunk from the formidable obstacles which they had to encounter; they would have purchased the ease and the security which all men so dearly value, by conforming to the church, or by secretly cherishing their tenets, which would thus have quickly perished. And had the schemes of the regent been successful—had the decaying foundation of the church been strengthened or renewed—had the formidable influence of France completed the subjection of Scotland—ages might have elapsed before civil and religious liberty had been the inheritance of our country; we might even now have, with amazement or with envy, beheld amongst other nations the admirable form of government by which we are protected—we might yet have been obliged to excite the spirit, the wanderings of which have been so keenly and so injudiciously reprobated.

‘From the manner in which the reformation was accomplished in England, we cannot reason to what was requisite for the same end in Scotland. In the former country it was the work of the government. The sentiments of the sovereign, except during the short reign of Mary, led and formed the sentiments of the subjects; and interest and honour were thus generally to be found within the pale of the protestant communion. There was consequently no room for that vehemence which impelled the congregation; and similar devastations to those which they committed, by persons in the situation in which the members of the church of England were placed, could have been ascribed only to unprincipled rebellion, or to the lawless violence of a savage and exasperated multitude.

‘Before, then, Knox and his adherents be branded as intemperate zealots—be treated with the disdain which minds infinitely inferior to his have not scrupled to entertain and to express, let what has been stated be maturely weighed; and while we read the accounts which have been given, and those which must yet be recorded, of wasted churches and ruined monasteries, let us moderate our lamentation by reflecting, that this was a price, which, however high in the estimation of taste and sentiment, we cannot scruple to have paid for those rights which the reformers had the intrepidity to assert, and which, through their perseverance, have continued to spread happiness and prosperity among the generations by which they have been succeeded.

‘But while this apology is urged for Knox, it would be injurious to his reputation to conceal one most striking feature in that revolution, which, through his instrumentality, was effectuated. The reformation in Scotland was unstained by blood. The celebrated Leslie, bishop of Ross, a strenuous defender of the church, and consequently disposed to represent, in the least favourable light, the conduct of the men who had united to overthrow it, even where his antipathy to Knox, whom he stigmatizes as inclined to persecution, is not concealed—after deploring the unhappy situation of the catholics, with much candour declares, that the humanity of the lords of the congregation ought not to be passed over in silence: “When in the plenitude of their power, they banished few on account of religion, doomed still fewer to imprisonment, and put none to death.”

‘ He who has viewed, with heart-rending anguish, the sanguinary atrocities of modern times—who has mourned over the despotism which has long banished that liberty, which the sanguine had fondly anticipated as a general blessing to Europe,—should have learnt to reverence men who erected the standard of independence amidst the acclamations of a grateful people; and ought rather to be amazed at the small degree of evil which arose from their efforts, than, invidiously and unfairly overlooking their manly struggle for freedom, to point to the calamities or to the desolation which they sometimes unhappily occasioned.’ p. 81—85.

These outrages were the signal of hostilities. The regent, though she soon took the field, yet, finding herself in no condition to make head against the lords, who had collected their forces in great numbers, had recourse to accommodation, to which, through the intreaties of the Lord James, prior of St. Andrews, and the Earl of Argyll, they were by no means averse. It was agreed,

“ That both the armies should be disbanded and the town left open to the queen-regent; that none of the inhabitants should be molested on account of the late alteration in religion; that no Frenchman should enter the town, or come within three miles of it; that when the queen retired from it, she should not leave a French garrison; and that all controversies should be reserved till the meeting of parliament.” p. 102.

Being very suspicious, however, of the regent's designs, they framed, with the concurrence of James and Argyll, who, disgusted with the faithless policy of the court, had now joined them, a new bond to this purpose:

“ That the congregation of the west, in conjunction with the congregations of Fife, Perth, Dundee, Montrose, Angus, and Mearns, would unite to support whatever was calculated to promote the purity of religion; that in case any trouble was intended against the said congregation, or any part or member thereof, they would all concur, assist and convene for the defence of the same congregation, or of the person troubled; that they would not spare labours, goods, substance, bodies and lives, in maintaining the liberty of the whole congregation, and every member thereof, against any power intending the said trouble for cause of religion, or any other cause depending thereupon, although coloured with any other outward pretence.” p. 104.

Several events took place serving to rekindle the war. While the regent entered Perth, the French soldiers discharging their fire-arms, in token of joy, directed them against the house of Patrick Murray, a zealous promoter of the new religion; his son a young man was shot; and his body being brought into her presence, she observed, it was to be regretted it was the son instead of the father. During her stay, the inhabitants were exposed to the licence of the soldiers; she left a garrison in the town, though not of Frenchmen, yet in the pay of France; and in reply to the remon-

stances of her more moderate counsellors, declared, she was not bound to keep faith with heretics.

Tired out with the severity and injustice of the regent, the prior and Argyll, with several other noblemen who had withdrawn from the court, to evince their sincerity, and restore the congregation to the state in which it was previous to the treaty, summoned the Protestants in the neighbouring counties to assemble at St. Andrews. It appearing to be the design of the regent to subjugate Scotland to the dominion of France, the progress of the reformation and national independence were, from this time, interwoven together.

The congregation, reinforced by men of such talents and influence, no longer kept any measures with their enemies. They destroyed the religious buildings in Crail and Anstruther, and even laid the cathedral of St. Andrew's in ruins. As their troops, however, were not yet assembled, the regent thought she might be able to seize the two lords by surprise; but such were the zeal and activity of their adherents, and their forces were instantly collected in such numbers, that it appeared to the generals of the regent's army, who had the mean while assembled, very dangerous to attack them; and after some fruitless attempts at negociation, a truce was agreed upon for eight days, on condition that the greater part of the French troops should be transported into Lothian, and the regent should send persons to St. Andrew's with full powers of accommodation. The lords being again duped, now perceived that hostilities were unavoidable; and having assembled their followers, whom they had dismissed at the commencement of the truce, they took Perth, whose inhabitants suffered great hardships.—The following extract will give a very high idea of our historian's moderation and impartiality.

'While encamped before the town, they had learned that the Bishop of Moray was at the abbey of Scone, in the immediate neighbourhood, and the lords had sent to inform him, that they could protect him and the abbey, only upon his promising that he would assist them with his followers. This he consented to do, but as the consent was not intimated to them till they were independent of it, and as this prelate was regarded with peculiar antipathy by the great body of Protestants, on account of his activity in bringing Walter Mill to the stake, a number of them, immediately after entering Perth, went to Scone, to express, by acts of violence, the feelings by which they were actuated. The lords were no sooner informed of this, than they dispatched proper persons to prevent outrage. They probably felt much reverence for that building, in which so many of the kings of Scotland had been invested with the ensigns of royalty, and, at all events, they were most anxious to wipe away the imputation of want of loyalty to their sovereign, by guarding an edifice, the destruction of which might, with so much appearance of reason, be attributed to motives which they disclaimed. Knox followed those who had



been first sent to preserve tranquillity; but he had the mortification to find that it was more easy to stir up the multitude, than to restrain them. He failed in his attempt to stay their fury, and the prior and Argyll were compelled to interpose their authority. Some injury had been done to the buildings before they arrived, but the church and the bishop's house were preserved, and as the tumult seemed to have subsided, they returned to Perth.

‘The licentiousness of the multitude was, however, soon again manifested. One of their number having been accidentally slain, they declared, that if any attempt was made to check them, they would instantly renounce the cause of the congregation; and then rushing forth to plunder and to destroy, they consumed by fire the venerable fabric.

‘For this outrage no apology can be offered. The spirit which led to it was inconsistent with all regard to order and subordination, and was not allied to that pious though excessive zeal which had laid prostrate the cathedral and the monasteries of St. Andrews. The people were impelled by avarice or by passion; all regard to religion was banished from their minds; and they would have sacrificed even their own friends, had they individually attempted to oppose their unprincipled and lamentable ferocity.

‘Although the lords of the congregation and the ministers united in condemning this conduct, they did not with sufficient vigour exert themselves to prevent it; and, after it had taken place, they did not reprobate it with that high tone of indignation which they ought to have assumed. Even from political motives, they should have used force against the perpetrators; and if this did not occur to them, they should have excluded from their society all who had presumed to set at defiance the authority which they were bound to revere. Had they thus acted, they would have given a most striking and salutary proof of moderation; they would have shewn the impartial, that nothing but the conviction of necessity induced them to raise the hand of destruction; that wherever they were secure, they gladly extended to all classes of men, and to every species of property, the most effectual protection.’ pp. 134—5.

The prior and Argyll, to follow up their success, marched to Stirling, and passing through other towns, got possession of Edinburgh, destroying the religious buildings in their progress. Corrupted by prosperity, they broke into the palace of Holyrood-house, and, according to the report of their enemies, carried off both the bullion and the instruments of coinage.

In the mean time the regent, who had retired to Dunbar, taking advantage of this error, issued a proclamation, denouncing the congregation as rebels; while it was insinuated, that it was their intention to deprive the regent of her authority, and advance the prior to the sovereignty. In consequence of these circumstances, as well as the length of the contest, and the want of regular finances, many persons abandoned the lords. After various attempts to bring matters to an agreement, to which the regent readily consented, as advantageous to her cause, she approached Edinburgh; but though she now

had it in her power to crush the lords, she granted them terms, which the necessity of their affairs obliged them to accept. They were tolerated in the exercise of their religion. But they acted very disingenuously in the account they published of the treaty, concealing or misrepresenting the articles of it.

Neither of the parties being sincere in their desire of peace, they both prepared to renew the war. The regent fortified Leith, and procured from her son-in-law, now king of France, reinforcements of three Sorbonne Doctors, the Bishop of Amiens, and two thousand men under La Brosse; while the congregation was strengthened by the accession of the Duke of Chatelherault, and his son the Earl of Arran,—both factions endeavouring to conciliate the public favour. All endeavours at reconciliation were ineffectual, the regent being resolved to reduce the malecontents, and they not being convinced by the arguments of the Sorbonnists, nor awed by the arms of her auxiliaries. The lords having met at Hamilton, sent her a letter, in which they requested her to remit hostile preparations, threatening her with an appeal to their countrymen,—to which she did not think it becoming her dignity to reply. They had now entered Edinburgh, but as they wished if possible to gain their object without the effusion of blood, they sent her another letter, avowing themselves determined to maintain the liberty of their country; in answer to which she commanded, under pain of treason, all who adhered to the duke and the congregation to leave Edinburgh. This brought the lords to a resolution, in which the ministers concurred, to suspend the regent's authority. But their own resources being by no means adequate to second these bold measures, they had before this time, by the advice of Knox, applied to Elizabeth for assistance; which that princess, more from a regard to the security of her own dominions than to the interests of the Protestant religion or the liberties of Scotland, did not long hesitate to grant them. The first supply, however, was soon exhausted; the second was interrupted, and their troops being worsted in two rencounters, they were obliged to retire to Stirling, lamentably sunk in the public estimation. Here again the eloquence and fortitude of Knox dispersed the cloud, and retrieved their affairs. They resolved to apply directly to Elizabeth for more effectual aid, and, in the mean time, divide their forces into two parts. Their application to the English court was successful. An English fleet soon made its appearance in the Frith of Forth. In pursuance of a treaty concluded February the 27th, 1560, between Elizabeth and the lords, notwithstanding the delay occasioned by the intrigues of the French court, they were joined by an army under Lord Grey. While the allied army formed the siege of Leith, the

conferences held with the queen regent, induced the lords to frame their last bond, in which they were joined by the Earl of Huntly. All hopes of accommodation being cut off, affairs were submitted to the decision of the sword. But the difficulties of sending supplies to so distant a country as Scotland, and the civil commotions that began to agitate France, disposed the counsellors of that nation to peace,—to which the little success at Leith, and the apparent sincerity of the French court, rendered Elizabeth not a little inclined. As the regent died while the commissioners were on their journey, after some difficulties, a treaty was concluded between France and England, including the lords of the congregation. While this treaty brought great glory to Elizabeth, it secured indemnity to the lords: and though no express stipulation was made for the toleration of the reformed faith, yet a vague article, referring it to the deliberation of a parliament to be speedily convened, gave to those who had embraced it entire satisfaction. For

‘The great body of the people had long been inclined to the Reformation. They were gratified by the zeal and assiduity of the new preachers; they were delighted with the knowledge which these men imparted to them; they felt the sympathetic fervour of religious zeal; and the effect of it was increased by the striking contrast between the decent conscientious demeanour of the Protestant clergy, and the ignorance, the sloth, and the scandalous depravity of the priesthood. Shrinking from the recollection of those scenes of horror and of cruelty, which had agonized their feelings, and entailed deserved infamy on the persecutors who had viewed them with complacency, associating with these scenes the influence of the French in Scotland, they beheld, in the ascendancy of the reformed faith, a protection against the most grating oppression—a bulwark in defence of their principles, which the efforts of tyranny would be unable to subvert.

‘The more numerous part of the nobles, though from different motives, were equally eager for the introduction of a Protestant establishment. That some of them looked on this interesting revolution as connected with the wide dissemination of principles of pure religion, cannot be doubted, and on this account they gave to it their unwearied support; but too many of them promoted it chiefly from secular views. They saw that, by giving power to its votaries, they would undermine the foundations of the church, and that thus annihilating the necessity or the propriety of munificently supporting the popish clergy, the enormous wealth which had been appropriated to this purpose, would receive a different destination, and might be seized by those of their own number who were most artful or most active in getting it into their possession. The effect of avarice, which the duke long before had pointed out as the surest auxiliary of religious innovation, began from this period to be strikingly apparent. We shall soon trace its influence upon the councils and decisions of parliament, and the still more marked consequences which resulted from it, with regard to the situation, the provision, and the comfort of the ministers of the new establishment.’ p. 314.



Men of all classes being so much inclined to the new religion, in the parliament that met in pursuance of the treaty persons were chosen to draw up a summary of the Protestant tenets, which was no sooner presented than it received the sanction of that assembly. This parliament likewise, in compliance with the wishes of the reformers, passed other acts, abolishing the jurisdiction of the popes in Scotland, abrogating the laws in favour of the ancient church, and threatening those who should attend mass, for the first offence, confiscation of goods, for the second, banishment, and the third, death ;—thus justifying the cruelties of which they had themselves so loudly complained. As the family of Guise had now defeated their enemies, the persons appointed to lay the proceedings of this parliament before the king and queen, found them not disposed to ratify the treaty. The consternation, however, into which this refusal threw the innovators was but momentary, for the death of Francis, which happened about this time, delivered them from it, and meanwhile the new teachers, by the advice of the council, had framed the Book of Discipline, in order more effectually to diffuse the doctrines that had received the approbation of the estates.

In the two last chapters of the second volume, Dr. Cook enters into an able and perspicuous analysis of these compositions—the Confession of Faith, and the Book of Discipline, which contain the doctrine and polity of the Scotch kirk. Having detailed the reasons that led to the framing of the Confession of Faith, he points out its striking contrast to the old religion, its tendency to promote pure morality, and its doctrine with regard to the church, the sacraments, and obedience to civil magistrates, and concludes this review of the Confession with some just and moderate observations on religious establishments. The Book of Discipline, containing the polity of the new church, proceeds on the supposition, that no form of ecclesiastical government, being laid down in the New Testament, Christians are left at liberty to devise such a policy as may appear the most adapted to promote the interests of religion. On this principle he proceeds to evince the wisdom of its regulations respecting ministers, the education of youth, and the support of the poor. Even those who may not acquiesce in the principle on which the Book of Discipline is founded, will not be offended at the modest, and, in many parts, merited panegyric, which our author bestows on the polity of his church, and the enlightened and pious men who devised it. No person, indeed, can peruse this chapter without forming a very high idea of their sagacity and virtue.

The new faith, having thus obtained the sanction of parlia-

ment, may now be considered as established. Dr. Cook, indeed, in the third volume, minutely details the events connected with its permanence and stability; but we must be content to touch slightly on the incidents that secured to the Book of Discipline, the sanction of the legislature, and thus fixed the reformed religion as that of the nation.

After this time, the partizans of the ancient superstitions never made any vigorous or even regular effort to recover their authority. Though the queen, even after the demise of Francis, still refused to ratify the treaty that seemed to sanction the proceedings of the late parliament with regard to religion, yet being herself tolerated in the exercise of her own worship, she appeared to acquiesce in its enactments. The great obstruction to the settlement of the new church, therefore, arose from those who had laid the foundation of it. The nobility had, at an early period, perceived the tendency of the innovations to increase their influence, by throwing into their hands the wealth and power of the clergy. During the civil convulsions they had seized on the possessions of the church. Though the parliament, therefore, gave its sanction to the new doctrine, and enacted laws in its favour, the convention met on the death of Francis would by no means approve of the Book of Discipline, which, appropriating the patrimony of the ancient church to the support of the new teachers, the education of youth, and the relief of the poor, disappointed their hopes of enriching themselves. To amuse the teachers, indeed, the more eminent Protestants consented to subscribe the Book, and, for the same purpose, the secret council, as well as the convention, held in May, 1561, granted the petitions with regard to the suppression of idolatry, making provision for the ministers, &c. which they had presented for the security of the infant church. But though the preachers thus failed, at first, through the selfish opposition of the lords, in obtaining legal sanction to their religious polity, their zeal and assiduity enabled them to make their way, at last, to the object of their wishes.

They were very diligent in carrying into effect the provisions of the Book of Discipline; they declaimed, with peculiar vehemence, on the dangers to be apprehended from even a tolerance of the old religion, and thus kept up the public zeal in their favour; they recommended themselves to the people by a diligent exercise of the pastoral function, and by an austere and morose behaviour; and brought odium on their enemies, by dwelling on the excesses, into which they were led by their interest or their passions, as extremely dangerous both to the church and state. In consequence of these circumstances,

the lords, who, in order in some measure to gratify the queen by whom they were trusted, endeavoured to repress the zeal of the preachers, were in general obliged to comply. The dispute with regard to the lawfulness of general assemblies convened without royal authority, was decided in favour of the preachers. They failed, indeed, in obtaining the queen's sanction to the Book of Discipline, but, it being impossible to refuse them support any longer, it was agreed, with the consent of the former incumbents, that a third of the church revenues should be appropriated to the queen's service, out of which the reformed teachers should be maintained. A new proclamation was issued, May 1562, commanding all to conform to the established orders. In the ensuing year, as well as in 1564, several laws were passed, tending to the security of the new church. Thus the reformed faith was daily gathering strength in spite of its most interested as well as powerful and malignant adversaries. When the imprudent and criminal conduct of Mary had given general disgust to the nation, and enabled a few of the nobles to wrest the sceptre from her hand, and entrust the Earl of Murray with the regency, the friends of the new government, who were indebted in a great measure for their success to the preachers, procured in a parliament held about the end of 1567, acts abolishing the pope's jurisdiction in Scotland, constituting the Protestant the national church, and making it the duty of those who should after hold the reins of government, to support and defend it,—and thus the reformed religion was fully established in Scotland.

The Appendix to these volumes contains several curious documents, tending to illustrate and confirm different parts of the history. Among the rarest of these documents are some extracts from Archbishop Hamilton's Catechism; 'the counsell of the Deyne and Chapter of Abdn. to my Lord Bischope of Abdn.' affording a lamentable notion of the profligacy of the Romish clergy; and some extracts from the 'Buik of the universal Kirk,' with a dissertation on Mr. Chalmers's remarks on the treaty of Edinburgh, as it affected Scotland. The other papers, though important, are to be met with in several collections.

We must now close our account of this history, in perusing which we have been very much gratified, and not a little instructed. The revolution, of which it narrates the rise and accomplishment, cannot but be reviewed with pleasure by every friend of religion and liberty, especially in this age, so fruitful of vicissitudes threatening universal despotism and tyranny. Its progress, it must be confessed, was marked with many excesses. The instruments of it were, many of them, interested



and corrupt; while the best of them were sometimes transported with too vehement a zeal, and much more severe both in their censures and their manners than the spirit of Christianity can be presumed to justify. But allowing all this, and even without approving of the doctrine or discipline established in our sister kingdom,—in comparing what the reformers established with the corrupting and debasing system that they overturned, in considering the fortitude, disinterestedness, and piety they discovered, in taking into the account the little violence they exercised in the plenitude of their power, and the propitious influence of their exertions, on science, liberty, and religion, it seems hardly possible not to give way to pleasurable feelings. The triumph of light over darkness, of liberty over tyranny, and of virtue over crime, must always be grateful to every well-tempered mind,—while the thought of the souls that have been turned from the error of their ways, through the prevalence of the reformed religion in Scotland, must give joy to every Christian heart. Nor is this revolution less encouraging than it is grateful. When the reformers first began to sow the seeds of religious knowledge and liberty, they could have no hope but in the power of God. They had to contend with ignorance, rendered sacred by principle, agreeable errors fortified by power, and corruption defended by the double rampart of passion and interest. By a series of wonderful and unforeseen incidents, concurring with their activity and patience, they made their way through all these obstacles. What has been, may again be effected; and those who are engaged in promoting the improvement and happiness of their fellow men, should certainly, while they struggle with error and corruption, draw encouragement from the success of their predecessors in the same cause, and consider the interpositions of Providence in past ages as a proof both of the interest that God takes in their labours, and of the grand defeat that error and corruption of all kinds have yet to sustain.

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Art. IV. *Essays on the Superstitions of the Highlanders of Scotland*; to which are added, Translations from the Gaelic; and Letters connected with those formerly published. By the Author of "*Letters from the Mountains*." 12mo. 2 vols. pp. 670. Price 12s. Longman and Co. Hatchard, &c. 1811.

**I**T is a gloomy reflection which occurs to us, in contemplating the world as a very picturesque scene, that much the greatest portion of what man has contributed, and still contributes to make it so, is the result and proof of the perverted

condition of the understanding and morality of the species. If we look at the more palpable and material division of the things by which that species have given to the world an aspect very striking to the imagination, it is False Religion that has raised so many superb temples, of which the smallest remaining ruins bear an impressive character of grandeur; that has prompted the creation, from shapeless masses of substance, of so many beautiful or monstrous forms, representing fabulous super-human and divine beings; and that has produced some of the most stupendous works intended as abodes, or monuments, of the dead. It is the evil next in eminence, War, that has caused the earth to be embossed with so many thousands of massy structures in the form of towers and defensive walls—so many remains of ancient camps—so many traces of the labours by which armies overcame the obstacles opposed to them by rivers, rocks, or mountains—and so many triumphal edifices raised to perpetuate the glory of conquerors. It is the oppressive Self-importance of imperial tyrants, and of their inferior commanders of human toils, that has erected those magnificent residences which make a far greater figure in our imagination, than the collective dwellings of the humbler population of a whole continent, and that has in some spots thrown the surface of the earth into new forms. Had an enlightened understanding and uncorrupt moral principles always and universally reigned among mankind, not one of all these mighty operations, the labours of unnumbered millions, under the impulse and direction of a prodigious aggregate of genius and skill, would even have been thought of. Not one stone would have been laid of Pagan temple or embattled fortress, of mausoleum, or triumphal arch, or tyrant's palace. The ground occupied by the once perfect, and now ruined, mansions of the gods at Athens, or Palmyra, or Thebes, or Rome, the sites of the Egyptian pyramids, of the Roman amphitheatres, and of the palaces of the Alhambra or the Seraglio, might, some of them, have been cultivated as useful pieces of garden-ground, and some of them covered, from early ages till now, with commodious, but not showy, dwellings of virtuous families, or plain buildings for the public exercises of the true religion. In short, the world would have been a scene incomparably more happy and more morally beautiful, but it would have been without a vast multitude of objects that now conspire to make a grand, and even awful, impression on the imagination.

If we fix our attention on the other class of things contributed by the human species, to give what we call a picturesque character to the world—the class supplied by their personal condition and manners—we find that in this part also of that character the most striking appearances are those which mani-

fest error and moral evil. What is it, in this view, that most powerfully seizes the imagination? It is the wild and formidable character and habits of savages and barbarians,—of North-American Indians, South-Sea islanders, Arabs, and Tartars: It is the monstrous forms of national polity, or of subordinate social institution: It is the contrast of the various systems of manners, rivals perhaps in absurdity: It is whatever is most pompous, most fantastic, or most vicious, in the ceremonial appointments of civilized and uncivilized society: It is that ferocious aspect of hostility with which the human tribes all over the earth are constantly looking at one another, and those dreadful collisions in which myriads are perishing every month: but perhaps, above all, it is their superstitions: for these, by their nature, partake more than all the other things enumerated, of that solemnity and mystery which have so mighty a power over the imagination.

We now come towards the purpose of this prolix array of common places, by the double observation,—that the advance of just thinking and right moral principles will, proportionably, annihilate a great deal that is very striking and romantic in the now existing economy of the human species,—but that we ought to be pleased for these picturesque aspects to vanish, if their disappearance be owing to the removal of that intellectual or moral perversion by which they were produced. The complacent feeling here demanded, as a tribute due to the excellence of truth and moral rectitude, is, of course, only called for at the disappearance of such striking features of the world as belong to the latter division, that is, of such as are presented in the personal condition and habits of the human species, and indicate, so long as they appear, the continued operation of the evil causes from which they have arisen. For as to those material objects produced by the prevalence of evil, and which are so fascinating to the imagination,—the pyramids, the ruined temples, and the vast works that remain as monuments of former wars, we suppose almost all men may agree in wishing they might continue to exist to the latest periods of the world, to assist historians in representing, and a distant posterity in a happier age in believing, the true state of mankind in former periods. But the picturesque forms of practical superstition, and of any other thing in the human economy which indicates and results from a still operating perversion of understanding or moral sentiments, ought not to be deplored when they vanish to return no more,—even though they were as captivating to the fancy, as comparatively innoxious, and combined with as many virtues, half virtues, and romantic fine qualities, as the superstitions of the Highlanders of Scotland.



Our old friend Mrs. Grant is some trifle below our standard, on this subject. She acknowledges, with full conviction, that that mode of personal character, (comprising notions, moral sentiments, and practical habits,) and that constitution of the social economy, which should be formed on the plain ground of absolute truth generally, and specially on the ground of religious truth, perfectly clear of every deceptive fancy, would be better than the very best state of the ancient Highland character and social system. And yet there is something so singular, so poetical, and really in some points so truly elevated, in the ancient character and economy of these Celtic tribes, that she shews a kind of reluctance to lose any particle that entered into the constitution of so strange and interesting a moral order. She cannot help looking back with a feeling perhaps, in some slight degree, tinged with fondness and regret, on some of the more romantic and harmless of the superstitions that once had so visionary and solemn an influence. She has somewhat of a similar feeling, in this retrospect, to that with which a solitary devotee to contemplation has sometimes beheld the beautiful delusive aspects of things by moonlight fading into the plain sober forms of reality under the commencing ascendancy of day-light, or with which a person awaking from an enchanting dream, strives to recal the vanishing images, the last glimpse of which seems to convey something much finer than the objects arranged round the room, or to be seen through the window. And we must confess we were scarcely ever in an equal degree disposed to be forbearing to such a feeling. The departed or departing system of sentiments and habits certainly did contain a great deal that very powerfully tended to fix indelibly a fondly partial impression of almost *all* its parts on a youthful mind of sensibility and poetical enthusiasm, when presented to its view amidst that solemn mountain scenery, where that system had prevailed so many ages, had left so many religiously admitted traditions, and had continued, even down to that time, to maintain a very considerable, though declining, degree of actual prevalence among the people.

Setting aside historical correctness, we can well believe that our author is better qualified than any other person to delineate a lively picture of the former economy of Highland society. She complains, however, that it is now somewhat too late.

‘Why has not this wide field for speculation been explored? Why have the lovers of useful knowledge neglected to dig into a mine so rich in science; even the most valuable science, the knowledge of human nature?’

‘But the lovers of this coy science have too long delayed to follow her to her retreat. In the deep recesses of our Alpine glens, they might have wooed and won the nymph who presides over the treasures of antique lore.’

In the Celtic Muse they would have found an Egeria, who would have enlightened them by her mystic counsels, and told them the secrets of other times, now doomed to long oblivion. Now it is too late.'——'The fair form, where inspiration has for so many ages awaked the bard, animated the hero, and soothed the lover, is fast gliding into the mist of obscurity, and will soon be no more than a remembered dream, "when the hunter awakes from his noon-day slumber, and has heard in his vision the spirit of the hill."

'The neglect of pretenders to science, in omitting to acquire a language through which so much is to be known, and the apparent indifference of natives, in not producing, at an earlier period, into the light of a more current language, the hidden treasures of their own, seem equally unaccountable.'——'One who, like the writer of these pages, is not absolutely a native, nor entirely a stranger, but has added the observant curiosity of the latter to the facilities of inquiry enjoyed by the former, might best, if otherwise qualified, explain this paradox.'

It certainly is to be regretted that there had not been, a century since, or even at a somewhat later period, just such an observer as our author (saving, perhaps, that a somewhat smaller portion of enthusiasm would have sufficed for the object) introduced among the Highland tribes, and domesticated for several years among different clans, in order to enter into the very recesses of their character and social state, to learn their traditional histories, to preserve the most striking of their written and unwritten poetry, to collect characteristic anecdotes, to discern the most material differences in the general character as appearing among the different sections of the people, and then to come away with a comprehensive description of what certainly had no parallel among nations, and of what, being now in a great measure broken up and annihilated, will never return into existence. And that description ought to have been given with the same ease and animation as this before us,—the same power of presenting such moral portraits as will serve as well as if we conversed with the real living beings,—the same general and versatile force of colouring,—much of the same friendly sympathy with the people,—and as little as possible of the same neglect of method.

But our author shews it would, at any time, have been very difficult to acquire any intimate knowledge of the character of the Highlanders. Between them and the Lowlanders there uniformly existed such an active antipathy as to preclude all unreserved intercourse.

'No two nations ever were more distinct, or differed more completely from each other, than the Highlanders and the Lowlanders; and the sentiments with which they regarded each other were at best a kind of smothered animosity.—The Lowlander considered the Highlander as a fierce and savage depredator, speaking a barbarous language, and inhabiting a gloomy and barren region, which fear and prudence forbade all strangers

to explore. The attractions of his social habits, strong attachments, and courteous manners, were confined to his glens and his kindred. All the pathetic and sublime charms of his poetry, and all the wild wonders of his records, were concealed in a language difficult to acquire, and utterly despised as the jargon of barbarians by their southern neighbours. If such was the light in which the cultivators of the soil regarded the hunters, graziers, and warriors, of the mountains, their contempt was amply repaid by their high spirited neighbours. They regarded the Lowlanders as a very inferior mongrel race of intruders; sons of little men, without ancestry, heroism, or genius; mechanical drudges, who could neither sleep without on the snow, compose extempore songs, recite long tales of wonder or of woe, or live without bread and without shelter weeks together, following the chace. Whatever was mean or effeminate, whatever was dull, slow, mechanical or torpid, was in the Highlands imputed to the Lowlanders, and exemplified by some allusion to them: while, in the low country, every thing ferocious or unprincipled—every species of awkwardness or ignorance—of pride or of insolence, was imputed to the Highlanders.'

The distance of half the circumference of the globe could hardly have been more effectual than such a state of neighbourhood, to keep the best and the most romantic qualities of the mountaineers unknown. And any friendly and inquisitive stranger who should have wished to reside among them, would have met, according to Mrs. G.'s very natural representation, almost insuperable obstacles. As a transient visitor he would have been received with politeness and hospitality; but if attempting to establish himself he would have been regarded as an intruder; and especially any attempt to obtain the smallest particle of land, even if it could have been successful, would have excited so strong an hostility, as to leave no security either to his property or person. The land was not more in any of the districts than to afford moderate allotments to the members of the clan, all of whom regarded themselves as the family of the chief, and as having therefore such claims on him that his granting one acre to a stranger would have been a piece of outrageous injustice.

Nor was any satisfactory information to be obtained concerning the interior character of this race, from such individuals of them as sometimes came among the more southern people of the island. For either they came for education, too early in life to bring with them either the mature example or the knowledge of that character; or, if they came at a more advanced age, their quick and proud perception of the liability of their most peculiar feelings and superstitions to ridicule among a less romantic generation, has put them on the most cautious reserve. Some of them have even endeavoured to extirpate from their minds the order of sentiments so incommodious, because reputed so irrational, amidst such uncongenial society; but our author affirms that, once fixed, these sentiments became so deep and



tenacious, that even though the force of the clearest religious truth were also brought in aid of the expulsion, and might seem to have effected it, they would recover almost all their power if a man happened to return to his native region.

‘The moment he felt himself within the stony girdle of the Grampians, though he did not yield himself a prey to implicit belief, and its bewildering terrors and fantastic inspirations, still he resigned himself willingly to the sway of that potent charm, that mournful, yet pleasing illusion, which the combined influence of a powerful imagination and singularly warm affections have created and preserved in those romantic regions: That fourfold band, wrought by music, poetry, tenderness, and melancholy, which connects the past with the present, and the material with the immaterial world, by a mystic and invisible tie; which all born within its influence feel, yet none who are free from subjection to the potent spell can comprehend. This partial subjection to the early habits of resignation to the wildering powers of song and superstition, is a weakness to which no educated and polished Highlander will ever plead guilty. It is a secret sin, and, in general, he dies without confession; for this good reason, that he could not have the least hope of absolution.’ V. I. p. 36.

Ten essays make the substance of these volumes; and our first intention was to attempt a slight abstract of them in succession; but their excessively desultory and immethodical form has obliged us to decline this attempt. In a large work there really would have been no forgiving so irregular a mode of managing a subject. In the present instance the space is not so wide but that the reader may traverse again any part of it where he imperfectly recollects the curious things that were scattered in such plenty and confusion. Taken all together, these essays form probably the most just and comprehensive, and beyond all question, the most animated description of Highland sentiments, manners and customs, that has ever appeared. And the work abounds with what is of superior merit and ability to mere picturesque description;—with acute guesses at causes and happy illustrations of principles,—and also with pensive and elevated sentiments, sympathetic with those which formed the solemn and peculiar grace of the mystical and poetical people of whom the work is a worthy memorial.

A variety of sensible observations are made concerning the influences that operated, in a remote age and progressively downwards, to promote the growth of so peculiar, and in many points so dignified and attractive a character. Much is justly ascribed to the unmingled quality of the race, and consequent completeness of fraternity, from identity of origin, with which they took possession of their mountains and glens, as a long asylum from the encroaching power of the southerners: to the still more concentrated recognition and spirit of kindred, the almost family economy and charities, into which the divisions respectively were compressed in their several vallies: to the spirit of independence which formed them all to heroism,

through each successive generation, in defending their mountain territory; to their pride in a long unbroken line of honourable ancestry, to which they were most solicitous and ambitious to be honourably added, in the retrospect of their own distant posterity; and to the gloomy and sublime character of the region they inhabited. Music and heroic songs contributed at once to augment and to combine the influences of all these causes.

These particulars, as illustrated in a very spirited manner by the essayist, will go far towards accounting for the moral phenomena of the Highlands; but will still, we think, leave a considerable degree of mystery resting on the origin of some of the distinctions of the character in question. Much of a similar process has taken place with respect to other tribes of mankind without producing the same result. How, especially, is to be explained that refined and reflective pensiveness so prevalent among these tribes?—if we are to admit the fidelity of our author's representation, and if there be any thing genuine, in point of moral spirit, in the poetry attributed to Ossian. It is easy enough to comprehend that habits of warlike passion enterprize and hazard,—that the frequent employment of chasing and killing the wild animals of the mountains,—that the gloomy impressions of a bold and gigantic but most dreary scenery,—and the combination with all these of the memory or traditions of brave ancestors, and of dark fancies about the haunting of their ghosts, might well have produced a certain fierce and austere solemnity, such as that which throws a frowning shade over the character of the heroes of Odin, as represented in what has come to us of the northern poetry, or such as that which has been found among some of the American aborigines. But really it is not yet explained how this division of the Celtic barbarians acquired the tender melancholy, the pensive sublimity, the affectionate enthusiasm which, as far as yet appears, we must be constrained to attribute to them in such a degree as to no other uncultivated race.

The essayist has made a strong and pleasing representation of the general good sense, thoughtfulness, and habits of shrewd and vigilant observation, of the Highlanders; and has shewn that their local circumstances and their social condition very strongly called forth their thinking faculties. The comparatively little, though to them most important affairs of their valley and their clan, may indeed appear to furnish but a narrow scope for the exercise of those faculties, and of that conversational and deliberative oratory in which also they are here pronounced to have excelled: but our author has shewn that this confined sphere did, notwithstanding, include a very considerable diversity of such occasions as demanded, each, a specific judgement and plan of action. She has represented, too, that

while these tribes were secluded in complete ignorance of all the knowledge and literature of the world, it is wonderful how much truth of a moral and practical kind had been struck out among them by the co-operation and collision of their own minds, and fixed as a permanent common stock by the most faithful traditionary preservation.

Our author has enlarged also, with great animation, on the social virtues of these tribes,—the well governed temper and passions, the promptitude to friendly mutual services, (within the boundary of the clan) the matrimonial fidelity, and that lofty sense of honour entertained by even the meanest members of the community. And she has shewn how much these qualities were promoted by their high notions of a dignified ancestry, from whose revered character it would be infamous to degenerate, and by the consciousness of being, every individual of them, at all times within the cognizance, for honour or for shame, of the whole clan. We quote her observations relative to this latter point.

‘Here, too, the love of reputation or of fame acted more powerfully, if possible, than on the large theatres of the world. What was the world to him who thought all that was desirable in it existed within the rocky limits and watery boundaries of his Alpine home. Here was no equivocal fame, nor any thing that rested on pretensions, or was veiled by artifice. The world at large, which sees a man as he chooses to shew himself, may be, for a while at least, imposed upon; but no man can assume a false character in his native district, where every action, with its motive and results, is known. If he steps out of the common rank to exercise any faculty which he pre-eminently possesses, or imagines he possesses, whether it be the courage of the lion, the sagacity of the fox, the wisdom of the serpent, or the gentleness of the dove, he can bear no ambiguous character, he must be admired or despised, beloved or detested. How dear to a human being is the love and esteem, the respect or the admiration of that small concentrated circle which he has ever been accustomed to regard with affection and interest, or with awe and reverence.’ Vol. I. p. 17.

The superstitions of the Highlanders related chiefly to apparitions of the dead, and to fairies, of good, bad, and equivocal character. These simple elements spread, of course, into a very wide diversity of particular forms, which our author has represented a good deal at large in very lively colours, with a variety of curious illustrative anecdotes, many of which tell within her own knowledge.

In looking toward the probable origin of the belief in apparitions of the dead, she insists, in opposition to the scornful disbelievers in all such phænomena, (which, however, she herself appears to consider as being uniformly fallacies of imagination) that the belief of such mysterious visitations could not have originated with minds of the weaker order; and she



illustrates, in a very forcible and poetical manner, how such a belief was likely to originate, and probably did originate in very thoughtful minds of powerful imagination and deep sensibility. Perhaps, if the plain truth could be known, it would appear to be, that the persuasion did not originate in the mere constitution of minds of any class; but in certain real preternatural phænomena in the earliest ages, combining and conveying down their effect along with that belief in the existence after death, which tradition has dimly preserved in almost all barbarous nations. We will, however, transcribe a few of the sentences in which she conveys her conjectures.

‘During the dim dawn of intelligence, no reason appeared why the spirit, still supposed to exist in a separate state, should not still cherish the pure affections and generous sentiments which made it lovely and beloved while imprisoned in mortality. To such enthusiastic beings as we have been contemplating, it could not appear unlikely that spirits so attached and so lamented, should assume some semblance of their wonted form and countenance; that they should come in the hour of deep sorrow and silent recollection, to soothe the solitary mourner, to assist his fond retrospections, and to cheer him the hopes of a future meeting in some state no longer incident to change or separation. The state of mind thus pre-supposed, was quite sufficient to give familiar voices to the winds of night, and well-known forms to the mists of the morning. Thus it is likely that the first apparitions were the offspring of genius and sensibility, nursed by grief and solitude. These phantoms, however, which exalted the musings of the superior order of souls, and lent them wings to hover over the obscure abyss of futurity, were not long confined to their visionary solitudes. They soon became topics of vulgar discussion, and popular belief: the fancied forms which were now supposed to people solitude, added horror to obscurity, and doubtless gave new terrors to guilt.’ Vol. I. p. 95.

A belief in the conscious existence of men after death being pre-supposed, this and similar passages would be as plausible, as they are a poetical explanation, of the manner in which the belief in apparitions might originate among a people of the character, and in the stage of early intellectual progress, which the Essayist describes. Indeed, with the pre-supposition, it is highly probable that in such a state of mind and society the belief really *would* originate, and in this manner, if it had not existed already in a still more primitive period of the world. But such a belief could not have failed to become established in that more primitive age in consequence of the notorious occasional intervention and appearance of spiritual agents, which we have cause to be assured was no very infrequent expedient in the divine government, in the periods antecedent to the existence of a written revelation. If even but a very few instances of such pre-ternatural intervention took place, in the parent nation of mankind, the possibility of spectral manifestations would be one of the most fixed notions among

all the branches into which that nation extended and divided; a notion that probably could never be so far obliterated as that its existence among the Celtæ, or any other people, may rationally be attributed to the inventive conception of minds in a state of pensive enthusiasm. The general belief of a future state would powerfully contribute to preserve this notion uninterruptedly in existence. We repeat, however, that this high probability of the primeval origin of the notion in question, does not forbid us to admit, in such an enthusiastic state of mind as the author describes, a *competent* creative energy to originate the idea and the belief, in minds previously entertaining a persuasion of a conscious existence after death. Some of our author's expressions seem to imply, that even this latter belief also might have sprung up spontaneously amidst the solemn enthusiastic emotions of heathen and barbarous minds. But neither was this great truth originally left by the Creator to the chance of being or not being inventively apprehended by the human mind, nor can we admit that without revealed intimations it ever would have been so conceived as to become a prevailing belief among mankind.

The ancient occupiers of the Highlands having doubtless brought with them the belief of separate spirits both existing and appearing, it is easy to comprehend that in such a country, and such a state of the social feelings, the instances of this supposed appearance would become frequent, and would be with an aspect and circumstances of a deeply melancholy character. When the scene of their training to the belief and expectation of apparitions was a wild and solemn region,—with vast mountain solitudes, lofty or fantastic summits, deep darkened glens, torrents and cataracts, rocks, precipices, caverns and echoes, mists, meteors and storms; and when some of the occupations of some of the seasons, involved considerable peril; and when, besides, each gloomy or dangerous locality by degrees acquired its tradition of being the scene of some mysterious occurrence; the effect could hardly fail to be, that their minds would be kept in that imaginative state, in which, while undefended by knowledge, they would be subject to endless illusions, and chiefly of a gloomy kind. And then, as our author so repeatedly represents, the state of the community and the social affections,—the cherished memory of a common and revered ancestry,—and that secluded, compressed, and reciprocally dependent condition of each tribe, which produced a more warm and faithful sentiment of fraternity even than that so often observed in uncultivated small nations, and which followed with enthusiastic and inextinguishable tenderness each

departed relative and associate,—would powerfully contribute to retain, in Highland apprehension, the spirits of the departed friends as a shadowy but sometimes visible adjunct to the living community. And their conversations and their poetry would turn very often on this solemn subject, and on the supposed particular instances which had given almost every man, in his own apprehension, a kind of practical knowledge and interest in it. Nevertheless, it is asserted by some who have paid attention to such remains as have been preserved of the genuine poetry of the ancient Highlanders, that they contain nothing like that excessive frequency of ghosts, which has made their appearance quite a vulgar and unimpressive phenomenon in the poetic fabrication of Macpherson.

As examples of the mode and affecting circumstances of these supernatural interventions, the Essayist has introduced two striking poetical stories, one from the Death of Gaul, ‘a poem,’ she says, ‘of *undoubted antiquity*.’\* But after all that has been written, and all poetical relics that have been produced, it still appears impossible to form any distinct idea of the mode of subsistence, and the degree and kind of knowledge, power, or happiness, attributed by these Celtic tribes to separate spirits. No comprehensive and systematic economy of their condition seems to have been matured by their poets. The rude conception of their existence seems to keep them in being, rather that they may not be lost to the survivors, and that there may be society for those survivors to go to when they also shall depart, than to regard them as existing for their own sake, in an independent and a dignified economy. Nor could it seem that they were regarded as in possession of any very animated kind of happiness; which is rather strange, when we consider the ardent affection with which departed friends were remembered, and the lively interest with which the survivors are represented as anticipating their own removal into the disembodied society. This deficiency of attraction in the *state* of the separate spirits strikes us so forcibly, that, though it will be allowed that such a people might feel much interest in the thought of rejoining their dead friends in *any* state not positively unhappy, yet we may very reasonably doubt whether the complacency in the view of death could be so much a thing of course as is implied in the following passage,—if the representation is to be understood of a time antecedent to the introduction of Christianity.

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\* This is rather indiscreet, as Mr. Laing has pronounced it to be of recent workmanship: we do not know whether his challenge to the Editor to produce any good evidence that it was not written by himself, has been accepted or not.



'This army of ghosts, that constantly hovered round those that mourned for them, and kept alive both their affection and their enthusiasm, had a two-fold effect upon the general character of the people. It was favourable to courage, as death, which did not put an end to existence, and reunited them to their departed friends, could have nothing very terrible in it; and it strengthened attachment, because the deceased were not only ever present to the memory, but supposed to be often obvious to the senses. The beloved object, who not only dwelt in the soul of the mourner, but seemed ever hovering round, with fond impatience, to watch the moment of the union, became, if possible, more endeared than ever.' Vol. I. p. 113.

It was, however, very necessary that these pensive and visionary mountaineers *should* be in some good measure habitually willing to quit the society of the living for that of the dead; as, else, their living so close on the frontier of the world of spirits, and with so slight a barrier between, must have been felt a very oppressive privilege;—for it should seem that the imagined appearances and voices of their departed friends most generally communicated warnings of approaching death. And it is to be observed, that these communications from departed spirits have, in the representation, a very mournful character, on the part of both the beings by whom, and the persons to whom, they are made. The forms imagined to be seen are not only of shadowy and ominous aspect, but also have an expression of desolateness, languor, and melancholy: the voices, though soft and sweet, have a tone, and convey expressions, strongly allied to pensive sorrow: and emotions partaking, in full sympathy, of this mournful quality, are generally represented as excited in those to whom the solemn communication is made. In short, if the quality and effect of these supernatural visitings are at all correctly represented to us,—we do not say by the poems given us under the name of Ossian, so very large a portion of which may confidently be ascribed to Macpherson,—but by Mrs. Grant and two or three contemporary admirers and interpreters of the Celtic muse; it is impossible to avoid the conviction, that there was not a predominance of happy feeling in the sentiments which the ancient Highlanders entertained, concerning their relation with the world of spirits. In this respect their mythology, so to call it, while of so much more pathetic a cast than what we chiefly know of the Scandinavian, appears greatly inferior for animating excitement. The Hall of Odin, with its lively and heroic company, and its revels, presented much more palpable and inspiring forms of delight, of however rude a quality, than any thing we are told of among the feeble and pensive shades on the misty hills of the Highlands.

But it was not, as we have already mentioned, by departed and friendly spirits alone that the people of these tribes were continually haunted. There were fairies of sundry classes, defined, or undefined: there were even malignant goblins, exceedingly watchful, and very considerably powerful, to do mischief. An ample portion of the book is employed in describing the kinds of injury they were most inclined or permitted to inflict, illustrated with a number of curious examples, selected from the ample stores that enrich the traditions of every glen and tribe. The longest and most curious story, that of a man who by regular appointment, which he was most conscientious to keep, met and fought, a number of times, an evil spirit, at midnight, in the most gloomy place in the whole country, is as good as any section we remember in the romances of mystery and terror. Our author must be sensible she has left it quite unexplained, and that some odd particulars of acknowledged fact in it really called for explanation.—She recounts many of the ceremonies of precaution without which, even in modern times, after the prevalence of Christianity among them, (though indeed in an extremely imperfect form) for so many ages, the Highlanders did not deem themselves or their friends secured against the power and spite of the supernatural agents of evil. We may transcribe, as a specimen, the account of the ritual for defending an infant and its mother.

‘The first danger to be guarded against was the power of fairies, in taking away the infant or its mother; who were never considered as entirely safe till the one was baptized, and the other had performed her devotions at some chapel or consecrated place. All the powers of darkness, and even those equivocal sprites, who did good or evil as they happened to be inclined, were supposed to yield instantly before the power of a religious rite, or even a solemn invocation of the Deity.

‘But, then, the danger was, that one might be carried off in sleep. Sound orthodoxy would object to this,—that the same power guards us waking and asleep. This argument would not in the least stagger a Highland devotee. He would tell you, that till these sacred rites, which admit the child, and readmit the mother, into the church, were performed, both were in a state of impurity, which subjected them (the body, not the soul) to the power of evil spirits; and that it was the duty of the friends of such to watch them during their sleep, that, on the approach of evil spirits (who never came unseen) they might adjure them, in the holiest name, to depart: which they never failed to do when thus repelled. If these vigilant duties were neglected, the soul of the abstracted person might be saved, but his friends, in the privation they sustained, suffered the due punishment of their negligence of what was at once a duty of affection and religion. If, however, they were not able or willing to watch, or wished for

a still greater security, the bed, containing the mother and the infant, was drawn out on the floor; the attendant took a Bible, and went thrice round it, waving all the time the open leaves, and adjuring all the enemies of mankind, by the power and virtue contained in that book, to fly instantly into the Red Sea, &c.—After this ceremony had been gone through, all slept quiet and safely: yet it was not accounted a proof of diligent attachment to have recourse to this mode of securing a night's rest to the watcher.

‘When the infant was secured by the performance of this hallowed rite from all risk of being carried away, or exchanged for a fairy, there was still an impending danger, which it required the utmost vigilance of mistaken piety to avert. This was not only the well known dread of an *evil eye*, which, by a strange coincidence, is to be traced, not only in every country, in the first stages of civilization, but in every age of which any memorials are preserved: there was, besides this, an indistinct notion, that it was impious and too self-dependent to boast of the health or beauty of any creature, rational or irrational, that seemed to belong to us.’ [The evil which would be incurred by boasting of the health or beauty of a child was] ‘no less than that of leaving the defenceless babe at the mercy of evil eyes and evil spirits, to be instantly deprived of the vigour, or the bloom and symmetry so admired. An infant, in short, was not to be praised at all, without a previous invocation of the Deity.’ Vol. I. p. 165.

Our Essayist represents, that a large portion of the superstitions entertained by these tribes when pagans, became incorporated with Christianity on its introduction, and under this union and sanction continued to prevail to a very late period, indeed to the present day in some of the most retired parts of the Highlands. She observes, that their solemn notions and habitual impressions concerning separate spirits, were adapted to facilitate the admission of some grand doctrines of Christianity, coalescing with them rather than being supplanted by them; so that, in fact, the faith of the early Christians in the Highlands respecting a future state, consisted substantially of pagan elements, methodized, exalted, and enlarged by that very limited share which their teachers could impart to them of the light of revelation.—When popery at length made its way, though imperfectly, among them, it introduced into their Christianity more, if not worse, superstitions than Christianity had expelled from their primitive paganism.

A somewhat disproportionate degree of anxiety and labour appears to have been felt and exercised on a topic to which our author returns again and again, namely, the great moral benefits derived by these tribes, both in their heathen condition, and amidst the very feeble and slowly progressive light of revealed truth through subsequent ages, from their superstitious notions respecting spirits. She represents in how many ways it may be hoped these delusions were salutary,—how they



raised barbarians above the grossness incident to their condition,—how they afterwards did substantially some things which pure Christianity was not yet grown strong enough among them to do,—and how they supplied the deficiencies of an extremely imperfect and unauthoritative legislation. We do not see that the reasonings on this point amount to much more than this very plain and undeniable proposition,—that as far as the superstition concerning ghosts gave additional power to conscience, in enforcing such just moral principles as the people had the knowledge of, so far, and relatively to the matter of fact merely, it was useful. It was clearly thus practically useful when, to take one of our author's illustrations, a man was deterred from committing a murder by the fear of the haunting and vengeance of the ghost, or from being a dishonest or cruel guardian to the children of persons deceased, by the apprehension of an affrighting visit from the spirits of the parents. Just in the matter of fact the operation of the superstition was obviously good: but was it good—must it not have been in many ways pernicious,—for the mind to be under a persuasion that the ghosts of men were the governors of the world, and the sovereign dispensers of retribution? But more than this; our author herself is candid enough to observe, that some of the operations of the superstition, in at least the pagan period, were extremely pernicious in the simple matter of fact. For instance, it gave ten-fold fury to revenge.

‘The superstition which heightened their affection to their friends, even to a pitch of extravagance, produced the same effect in exalting the fervour of their disposition. The “*Sean Dana*” (ancient poems) are full of instances in which the spirit of the departed came sadly to his surviving friend, shewed the wound in his breast, and invoked him by all that was dear and sacred in their past affection to revenge his death.—Such, no doubt, were the lively dreams suggested by sorrow and resentment; and their fatal consequences seldom concluded but with the death of the aggressor.’

It is also evident from our author's statements, that, besides imposing the fetters and incumbrance of many frivolous and irrational ceremonies, the superstition of the Highlanders has, in spite of the beneficent light of Christianity, given a deformed and gloomy aspect to the providential government of the world, as beheld by them. Of this there needs no other proof than the fact, as stated by her, that they had, in rather recent times, such a fearful unremitting impression of the vigilant haunting of evil spirits, that it was presumption for a person to go out alone in the night.

On the whole, while admiring, perhaps nearly as much as

our animated author, the many fine romantic features in this most singular economy, we sincerely rejoice that a system of notions and habits which involved so much unhappy superstition, with such a peculiar power (from the constitution and local situation of the community) of permanently retaining it, is breaking up and passing away. On the cause of this great change, a cause little enough to be sure, directly related to Christianity or intellectual philosophy, our author has many very sensible and interesting observations toward the conclusion of these Essays. We need not say the cause is, the adoption, by the great Highland proprietors, of a new, and to themselves more profitable, use of the land. The system which supported and kept together each clan, as a little tribe united by the affections and interests, and indeed by the actual relationships of a large family—that of numerous small allotments of land, partly cultivated for grain—has been generally relinquished, by what would formerly have been called the chieftains of clans. Much of their ancient feudal consequence and authority, and some portion perhaps of the affectionate and romantic devotedness of their dependent clans, had been already lost, through the effectual interference of government to open and subjugate the Highlands, after the events of 1745. And by degrees the chiefs have come almost unanimously into the plan of living in style in the great cities, like other people of consequence, and drawing the greatest possible revenue from their mountain tracts; and this greatest revenue is found to be realized by giving up the whole to pasturage, especially of sheep. Consequently, a large portion of the inhabitants have been compelled to emigrate, to seek subsistence in the Lowlands or in America. The latter is naturally chosen by all who can afford the expense of the passage; and great numbers have already become diligent cultivators in the United States, or within the limits of the English Canadian territory. There, however, our author asserts, they will not preserve their high enthusiastic and romantic sentiments; but there, then, we presume they will, fortunately, forget by degrees their superstitions. Benevolence would wish that they might there also speedily let their language fall into disuse; for how are they ever to obtain their desirable share of knowledge, while strangers to all the languages in which knowledge has been accumulated and circulated in the civilized world?

A number of our author's animated and ingenious letters are added at the end of this work.

Art. V. *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion.* By Olinthus Gregory, LL.D. Of the Royal Military Academy, Woolwich. Two volumes 8vo. Price 14s.  
(Concluded from p. 15.)

IN pursuance of our design of giving a pretty copious analysis of this interesting publication, we proceed to notice the most important positions and reasonings contained in the second volume, which the author has devoted to a display of the doctrines and duties of Christianity. We are aware that many will suspect him of a partial and bigoted attachment to his own opinions, in consequence of the anxiety he manifests to communicate and support those views of Christianity, which, in his estimation, form its most striking peculiarity. It is plain our author considers the evidences of Christianity as entirely subservient to its doctrines; and that he is consequently far from supposing, with some modern divines, that he has accomplished his work by proving that Christianity is a true and a genuine revelation from God. He judges it necessary to spend some time and some labour in considering *what it is* that is true, what it is that is revealed. Were we not familiar with the fact, we should not be a little surprised at the prevalence of a contrary persuasion: we should probably think it strange that such an anxiety should be evinced to rest the truth of Christianity on the firmest possible basis, along with such a profound indifference to every attempt to investigate its import. Some wonderful charm, it seems, is contained in a bare avowal that Christianity is a revelation from God, apart from any distinct perception of its truths, or any solemn advertence to its genuine scope and tendency. Embalmed and preserved like some Egyptian monarch, in the form of a venerable and antiquated document, it is to be carefully kept, and always approached with respect, but never allowed to take its place among the living, nor supposed to be useful to mankind according to any known law of operation. The most magnificent appellations are applied to it,—it is the light of the world, the true riches, the treasure hid in the field, and the pearl of great price: all these, and a thousand other encomiums are lavished on the scriptures by men, who at the same time feel no scruple in insinuating that this boasted communication from heaven contains no truths beyond the limits of reason, and that what the bulk of Christians in our ages have deemed such, are the distempered visions of enthusiasm, if they are not, in some instances, to be ascribed to the erroneous conceptions entertained by the Apostles of the religion they were appointed to propagate. It is the *possession* of a revelation, not the *use*, which these men are accustomed to contemplate and to value. As the miser conceives himself rich by the



our animated author, the many fine romantic features in this most singular economy, we sincerely rejoice that a system of notions and habits which involved so much unhappy superstition, with such a peculiar power (from the constitution and local situation of the community) of permanently retaining it, is breaking up and passing away. On the cause of this great change, a cause little enough to be sure, directly related to Christianity or intellectual philosophy, our author has many very sensible and interesting observations toward the conclusion of these Essays. We need not say the cause is, the adoption, by the great Highland proprietors, of a new, and to themselves more profitable, use of the land. The system which supported and kept together each clan, as a little tribe united by the affections and interests, and indeed by the actual relationships of a large family—that of numerous small allotments of land, partly cultivated for grain—has been generally relinquished, by what would formerly have been called the chieftains of clans. Much of their ancient feudal consequence and authority, and some portion perhaps of the affectionate and romantic devotedness of their dependent clans, had been already lost, through the effectual interference of government to open and subjugate the Highlands, after the events of 1745. And by degrees the chiefs have come almost unanimously into the plan of living in style in the great cities, like other people of consequence, and drawing the greatest possible revenue from their mountain tracts; and this greatest revenue is found to be realized by giving up the whole to pasturage, especially of sheep. Consequently, a large portion of the inhabitants have been compelled to emigrate, to seek subsistence in the Lowlands or in America. The latter is naturally chosen by all who can afford the expense of the passage; and great numbers have already become diligent cultivators in the United States, or within the limits of the English Canadian territory. There, however, our author asserts, they will not preserve their high enthusiastic and romantic sentiments; but there, then, we presume they will, fortunately, forget by degrees their superstitions. Benevolence would wish that they might there also speedily let their language fall into disuse; for how are they ever to obtain their desirable share of knowledge, while strangers to all the languages in which knowledge has been accumulated and circulated in the civilized world?

A number of our author's animated and ingenious letters are added at the end of this work.

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treasure which he never employs, so the persons to whom he allude, suppose themselves enlightened by a book from which they profess to derive no information, and saved by a religion which is allowed to engage little or none of their attention. This is one of the most distinguished features in the character of those, who with exemplary modesty style themselves *rational* Christians. In this spirit, a distinguished prelate of the present age has published a collection of tracts for the benefit of the junior clergy, in which not a single treatise is admitted, which professes to exhibit a view of Christian doctrine, and has introduced it with a preface, ingeniously calculated, under pretence of decrying dogmas, to bring all such inquiries into contempt. It certainly is not difficult to perceive whence this manner of thinking proceeds, nor whither it tends. It proceeds from a rooted aversion to the genuine truths of revelation; and, had it not received a timely check, would have terminated in the general prevalence of scepticism. It presents a neutral ground, on which professed Christians and infidels may meet, and proceed to assail with their joint force the substantial truth of our religion. There is nothing in such views of Christianity to appal the infidel; nothing to mortify the pride, nothing to check or control the exorbitances, of that "carnal mind" which is "enmity against God." In stripping the religion of Christ of all that is spiritual, it renders it weak and inefficacious as an instrument of renovating the mind; and by fostering its pride and sparing its corruption, prepares it for shaking off the restraints of religion altogether. It gives us, however, unfeigned satisfaction to perceive that the evil we so much deprecate, appears to have met with a fatal check; and that the present times are distinguished by two things, which we cannot but consider as most favourable prognostics,—an increased attention to the peculiar doctrines of Christianity, and a growing unanimity with respect to the modes in which those doctrines are entertained. There is less disposition on the one hand to receive for Christianity a system of Pagan ethics, and on the other to confound points of doubtful speculation with its fundamental doctrines. The religious zeal of the present day is more noble and catholic than in former times, partaking less of the acrimony of party, and more of the inspiration of truth and charity. The line of demarcation betwixt sound doctrines and heresy, is better ascertained, than it has ever been before; and the Christian world are equally averse to whatever approaches to Socinian impiety, and to the mooted of interminable questions.

In the statement of the peculiar doctrines of Christianity, there are two extremes to be avoided. The one is, that of peevishly shrinking from their bold originality, and attempting to recommend them to the acceptance of proud and



worldly-minded men by the artifices of palliation and disguise—of which, in our opinion, the Bishop of Lincoln has given an egregious specimen in his late work; the other extreme is that of stating them in a metaphysical form, mixing doubtful deductions with plain assertions, and thereby incumbering them with needless subtleties and refinements. We should neither be ashamed of the dictates of the spirit, nor “add to his words lest we be reproved.” They will always appear with the most advantage, and carry the most conviction, when they are exhibited in their native simplicity, without being mixed with heterogeneous matter, or with positions of doubtful authority. In our apprehension, the true way of contemplating the peculiar doctrines of Christianity, is to consider them as *facts* believed on the authority of the Supreme Being, not to be proved by reason, since their truth does not result from any perceptible relations in our ideas, but they owe their existence entirely to the will and counsel of the Almighty Potentate. On this account we never consider it safe to rest their truth on a philosophical basis, nor imagine it is possible to add to their evidence by an elaborate train of reasoning. Let the fair grammatical import of scripture language be investigated, and whatever propositions are by an easy and natural interpretation deducible from thence, let them be received as the dictates of infinite wisdom, whatever aspect they bear, or whatever difficulties they present. Repugnant to reason, they never can be, because they spring from the author of it, but superior to reason, whose limits they will infinitely surpass, we must expect to find them, since they are a communication of such matters of fact respecting the spiritual and eternal world, as need not have been communicated, if the knowledge of them could have been acquired from any other quarter. The facts with which we have become acquainted in the natural world would appear stupendous, were they communicated merely on the evidence of testimony: they fail to astonish us chiefly because they have been arrived at step by step, by means of their analogy to some preceding one. We have climbed the eminence by a slow progression, and our prospect has insensibly widened as we advanced, instead of being transported thither instantaneously by a superior power. Revelation conducts us to the truth at once, without previous training, without any intellectual process preceding, without condescending to afford other proof than what results from the veracity and wisdom of the Creator; and when we consider that this truth respects much sublimer relations and concerns than those which subsist in the material world, that it regards the ways and causes of God respecting man's eternal destiny, is it surprising it should embrace what greatly surpassed our previous

conjectures, and even transcends our perfect comprehension. To a serious and upright mind, however, its discoveries are no sooner made than they become supremely acceptable: the interposition of the Deity in the great moral drama is seen to be absolutely necessary, since none but infinite wisdom could clear up the intricacies, nor any power short of omnipotence, relieve the distress it produced. These very truths which some ridicule as mysteries, and others despise as dogmas, are to the enlightened "sweeter than honey, or the honeycomb," apart from which, whatever else is contained in the bible, would be perfectly tasteless and insipid. Though he receives every communication from God with devout and grateful emotions, he feels no hesitation in confessing, that it is in these parts of revelation he especially exults and triumphs; it is these, which in his estimation entitle it to the appellation of "*marvellous light*."

If it is no small gratification, to find so perfect a concurrence in these sentiments, on the part of our author;—to find them stated and illustrated in so able a manner as they are throughout this work, is a still greater. The first letter in this volume is devoted to a general view of the Christian Doctrines, designed to obviate certain prejudices, and to prepare the mind for that serious inquiry into their nature and import, which cannot fail, under the blessing of God, of conducting it to the most satisfactory conclusions.—An accurate conception of his general ideas on this subject may be gathered from the following extract.

'Christianity, it is true, is distinguishable from all other systems, by the purity, excellency, and extent of the morality it enforces; yet this is not, I conceive, its most prominent characteristic. It no where presents us with a connected scheme of ethics, but it does far better, in advancing the most simple precepts relative to every part of moral duty, and accompanying them with the most powerful incentives to upright and holy conduct. Its grand peculiarity consists in assuming the fact that man is in a fallen state, that he has lost the image of God, that he is himself incapable of recovering the favour of his Creator, and in providing a remedy by which he may be cured of his moral disorder: this remedy being no other than the gift of "the Son of God, who, in relation to mankind, is not so frequently called their pattern, as the Physician of Souls," the great Deliverer or the Saviour of the World.' p. 4.

'It is of extreme importance,' he elsewhere observes, 'to have right views of the Christian system, because our eternal safety depends upon it. Among the various sects into which the Christian world is divided, all except *one* embrace the hypothesis that Christianity is a provision of mercy for an apostate and sinful world, through a *divine* mediator. To determine whether the majority or the minority, are wrong in this respect, is of the utmost consequence, for they who adopt this hypothesis, and they who reject it, "having different objects of worship," and different grounds

of confidence, *must* be allowed to be of religions essentially different. What then saith the Scriptures, for to them *must* be our ultimate appeal.  
p. 6.

Our author never loses sight of the gospel as a *restorative dispensation*: this is its primary and most essential feature, and the most dangerous and numerous aberrations from it, may be traced to the neglect of considering it in this light. It is not the prescription of a rule of life to the innocent, but the announcement of a stupendous method of relief for the sinner. Overlooking all petty varieties and subordinate distinctions, it places the whole human race on one level, abases them all in the dust before the infinite majesty, and offers indiscriminately a provision of sanctification to the polluted, and of pardon to the guilty. These are the glad tidings; this is the jubilee of the whole earth, proclaimed in the songs of angels, celebrated in the praises of the church, alike in her militant and her triumphant state, whether toiling in the vale of mortality, or rejoicing before the throne.

The second letter in the series which composes this volume, is on the Depravity of Human Nature; where the reader will find the evidence of that melancholy, but fundamental truth, exhibited with much conciseness, perspicuity, and force. The third is employed in stating the arguments for the Atonement of Christ under the three divisions of typical, prophetic, historical, and declaratory proofs; and the whole is closed by a very luminous and satisfactory answer to the most specious objections against that momentous truth. In adverting to the objection to a vicarious sacrifice, founded on the notion of its being unjust that the innocent should be appointed to suffer in the room of the guilty, we meet with the following admirable passage of Archbishop Tillotson, remarkable for that perfect good sense, simplicity, and perspicuity, which distinguish the writings of that excellent prelate.

'If the matter,' says he, 'were searched to the bottom, all this perverse contention about our Saviour's suffering for our benefit, but not in our stead, will signify just nothing. For if Christ died for our benefit, so as some way or other, *by virtue of his death and sufferings*, to save us from the wrath of God, and to procure our escape from eternal death,—this, for ought I know, is all that any body means by his dying in our stead. For he that dies with an intention to do that benefit for another, or to *save him from death*, doth certainly, to all intents and purposes, die in his place and stead. And if they will grant this to be their meaning, the controversy is at an end; and both sides are agreed in the thing, and do only differ in the phrase and manner of expression, which is to seek a quarrel and an occasion of difference, when there is no real ground for it: a thing which ought to be very far from reasonable and peaceable minds. For many of the Socinians say, that our Saviour's voluntary death and



' sufferings procured his exaltation at the right-hand of God, and power  
' and authority to forgive sins, and to give eternal life to as many as he  
' pleased : so that they grant that his obedience and sufferings, in the me-  
' ritorious consequence of them, redound to our benefit and advantage, as  
' much as we pretend to say they do ; only they are loth, in express terms,  
' to acknowledge that Christ died in our stead ; and this for no other rea-  
' son that I can imagine, but *because they have denied it so often and so long.*  
Vol. II. p. 64.

We have only to say, on this part of the subject, that we heartily commiserate the state of that man's mind, who, whatever Socinian prejudices he may have felt against the most glorious of all doctrines, that of the atonement, does not feel them shaken, at least, if not removed, by the arguments adduced in this letter.

The next is devoted to the defence of the Divinity of Jesus Christ, which our author evinces in a masterly manner, from the predictions of the ancient prophets, compared with their application in the New Testament,—from the conduct, the miracles, and the discourses of our Lord,—from the declarations of his apostles—and from the concurrent testimony of the early Christian writers and martyrs, before the council of Nice. Under the last head, the reader will meet with a copious induction of passages attesting this grand doctrine, selected with much judgement, and applied with great force. The author all along contends for the divinity of Christ as a *fundamental* tenet ; and, of course, will forfeit all pretensions to candour with *rational* Christians, on whose approbation, indeed, he appears to set very little value.

In the next letter, which is on Conversion, he has treated of the nature and necessity of that new birth, on which our Lord insisted so strenuously in his discourse with Nicodemus, in a manner which will be as offensive to mere nominal Christians, as it will be instructive and satisfactory to serious and humble inquirers after truth. He shews, from well known and indubitable facts, the reality of such a change ; and evinces its indispensable necessity, from the express declarations of Scripture, the corruption of human nature, the exalted character of the Deity, and the nature of that pure and perfect felicity, to which good men aspire after death. In illustrating this subject, he has made a happy use of Bishop Burnet's narrative of the conversion of the Earl of Rochester,—has carefully guarded his readers against the pernicious error of confounding regeneration with baptism,—and has closed the discussion with solving certain difficulties arising out of the subject, which have often perplexed serious minds.

As every effect naturally invites us to contemplate the cause, he passes from conversion to the consideration of Divine In-

fluence, which is the subject of the succeeding letter; and were we to give our opinion of the comparative merit of the different parts of this volume, we should be inclined to assign the palm to the disquisition on this confessedly mysterious subject. In no part, certainly, is the vigour of the author's very powerful understanding more eminently exerted; in none are the prejudices, founded on a pretended philosophy, more triumphantly dispelled. He has shewn, in the most satisfactory manner, that the belief of an immediate divine influence on the mind, not only accords with the sentiments of the wisest men in Pagan times, but that it is rendered highly reasonable by the close analogy it bears to the best established laws of the material world. Though there are many admirable passages in this portion of the work, which it would gratify us to lay before our readers, we must content ourselves with the following.

‘No person can look into the world with the eye of a philosopher, and not soon ascertain, that the grand theatre of phenomena which lies before him, is naturally subdivided into two great classes of scenery: the one exhibiting constrained, the other voluntary motion; the former characteristic of matter, the latter as clearly indicating something perfectly distinct from matter, and possessing totally opposite qualities. “Pulverise matter (says Saurin), give it all the different forms of which it is susceptible, elevate it to its highest degree of attainment, make it vast and immense, moderate, or small, luminous, or obscure, opaque, or transparent, there will never result any thing but *figures*; and never will you be able by all these combinations, or divisions, to produce one single sentiment, one single thought.” The reason is obvious: a substance compounded of innumerable parts which every one acknowledges matter to be, cannot be the subject of an individual consciousness, the seat of which *must* be a simple and undivided substance; as the great Dr. Clarke has long ago irrefragably shewn. Intellect and volition, are quite of a different nature from corporeal figure, or motion, and must reside in, or emanate from a different kind of being, a kind which to distinguish it from matter, is called spirit, or mind. Of these the one is necessarily inert, the other essentially active. The one is characterized by want of animation, life, and even motion, except as it is urged by something *ab extra*; the other is living, energetic, self-moving, and possessed of power to move other things. We often fancy, it is true, that matter moves matter; but this, strictly speaking, is not correct. When one wheel, or lever, in a system of machinery, communicates motion to matter, it can, at most, only communicate what it has received; and if you trace the connection of the mechanism, you will at length arrive at a first mover, which first mover is, in fact, *spiritual*. If, for example, it be an animal, it is evidently the spiritual part of that animal from whence the motion originally springs. If otherwise, if it be the descent of a weight, or the fall of water, or the force of a current of air, or the expansive power of steam, the action must be ultimately referred to what are styled powers of nature, that is, to gravitation or elasticity; and these, it is now well known, cannot be explained

by any allusion to material principles, but to the indesinent operation of the Great Spirit, in whom we live and move, and have our being—the finger of God touching and urging the various subordinate springs, which, in their turn, move the several parts of the universe. Thus God acts in all places, in all times, and upon all persons. The whole material world, were it not for his spirit, would be inanimate and inactive; all motion is derived either from his energy, or from a spirit which he animates; and it is next to *certain*, that the only primary action is that of spirit, and the most direct and immediate that of spirit upon spirit.' p. 154.

We doubt not the intelligent reader will be of opinion, that the author has gone to the very bottom of this subject, and will feel himself highly gratified in seeing it placed in so clear and convincing a light; the more so, as he has taken care to guard against its most obvious abuse, by shewing that the influence, for which he contends, is not to be expected independent of means,—among which he considers prayer, and a conscientious regard to known duty, as the principal. We earnestly recommend this part of the performance to such of our readers as have, upon too light grounds, imbibed philosophical prejudices against the doctrine contended for: a doctrine which lies at the foundation of all spiritual religion, though treated by many with an excess of insolence and scorn, which can hardly be accounted for, without adverting to the injudicious conduct of its advocates.

The important doctrine of Justification by Faith, forms the subject of the next letter in the series. Here, after confirming the position he means to defend by the authority of the Homilies, he proceeds to a more particular discussion of the subject, under three heads of inquiry: What is meant by justification, what by faith, and what is the genuine import of "justification by faith." Under each of these the reader will meet with much instruction, arising from a very luminous statement of truth, accompanied with happy illustrations. The charge against the doctrine pleaded for, of its tending to licentiousness, is very successfully combated and refuted.

The exhibition of the leading *doctrines* of Christianity is completed in the three following letters,—on Providence, the Resurrection, and the Eternal Existence of Man after Death. We are sorry our limits will not allow us to take that full and particular notice of their important contents which we could wish. We perused, with much satisfaction, the author's masterly defence of a particular providence, the denial of which is, to all practical purposes, equivalent to the denial of a providence altogether. Trust in God is the act of an individual, as all the exercises of piety must necessarily be; so that if the providence of God embraces not the concerns of individuals, no rational foundation can be conceived for expecting protec-



tion from danger, or relief under distress, in answer to prayer. The denial of a particular providence, is, it must be confessed, the best possible expedient for keeping God at a distance—and on that account so vehemently insisted on by certain periodical writers, the poison of whose impiety, prepared, it is generally understood, by *hallowed* hands, and distributed through the nation in a popular and seducing vehicle, has met with a powerful antidote and rebuke from Dr. Gregory, who, himself a layman, will be honoured as the champion of that religion, which a clergyman had insulted and betrayed.\* How is it that the conductors of the publication alluded to, allot to this clerical associate the province of libelling religion? Is it that its alliance with nominal sanctity gives rank impiety a new zest, at the same time that its total dereliction of principle more perfectly incorporates the specific design of the article with the general character of the work?

In treating of the Resurrection of the Dead, the author has happily availed himself of the striking analogies which the system of nature presents, as if designed on purpose, as Tertullian more than insinuates, to excite the expectation of such an event. Among other highly deserving attention, we shall present our readers with the following, in the words of Dr. Gregory.

‘ Nearly allied to these are the examples of peculiar transformations undergone by various insects, and the state of rest, and insensibility, which precede those transformations: such as the chrysalis, or aurelia state of butterflies, moths, and silk-worms. The myrmeleon formicaleo, of whose larva, and its extraordinary history, Reaumur and Roësel have given accurate descriptions, continues in its insensible, or chrysalis state, about four weeks. The libellula, or dragon-fly, continues still longer in its state of inaction. Naturalists tell us, that the worm repairs to the margin of its pond in quest of a convenient place of abode during its insensible state. It attaches itself to a plant, or piece of dry wood, and the skin, which gradually becomes parched and brittle, at last splits opposite to the upper part of the thorax; through this aperture the insect, now become winged, quickly pushes its way; and being thus extricated from confinement, begins to expand its wings, to flutter, and, finally, to launch into the air with that gracefulness and ease which are peculiar to this majestic tribe. Now who that saw, for the first time the little pendant coffin in which the insect lay entombed, and was ignorant of the transformation of which we are now speaking, would ever predict that, in a few weeks, perhaps in a few days or hours, it would become one of the most elegant and active of winged insects? And who that contemplates with the mind of a philosopher this curious transformation, and knows that two years before the insect mounts into air, even while it is living in water, it has the rudiments of wings, can deny that the body of a dead man may, at some future period, be again in-

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\* See the article on Methodism in the Edinburgh Review.

vested with vigour and activity, and soar to regions for which some latent organization may have peculiarly fitted it.' p. 225.

He observes, a little further on, in tracing another striking analogy, drawn from vegetation,

'The apparent corruption which a grain of wheat, when deposited in the earth, undergoes, may be considered as a casting of the exuvie, whose removal and decay are necessary to the dawnings of latent life; and thus, in like manner, may the future body be ripening, through the mysterious process of dissolution, till the day of the general resurrection, when it shall come forth a glorious body, fitted for new union with the soul, from which it had been separated, and reformed as thence-forward to endure for ever.

'The principal difference in the two cases relates to frequency of occurrence: the process of vegetation from a corrupted grain is observed annually; while the deliverance of a body from corruption in the grave, will occur but once. Yet this ought rather to stimulate our hopes than to generate scepticism, the contrast between the sterility and death-like appearance of the vegetable world, in the winter, and the gladsome verdure, vigour, and variety of spring, when God "renews the face of the earth," is admirably fitted to teach us what the Creator and Governor of the Universe *can* effect, to convince us that he can 'loosen the bands of death,' as easily as he can educe vegetation from corruption, and in conjunction with the promises of the Gospel, to produce a lively and rapturous anticipation of that delightful period, when *one unbounded spring shall encircle all.*' p. 126.

In descanting on the change that will be effected by the Resurrection, when we shall be invested with a glorified body, the language of the author rises to a high pitch of elevation, and exhibits a scene which surpasses the brightest visions of poetry, while the exactness of the delineation, in its most essential lineaments, is attested by the "true sayings of God." We regret that our limits will not permit us to extract some passages from this portion of the work, which we are persuaded no intelligent Christian can peruse without admiration and delight. The science with which the mind of the author is so richly imbued, enables him to mingle a refined spirit of philosophy with the colours of imagination, which, without diminishing their brightness, compels the assent of the understanding, while it captivates the heart.

In the letter on the Eternal existence after Death, the author strenuously opposes the sleep of the soul, and urges formidable and, we apprehend, irrefragable arguments for interpreting the passages of scripture which speak of the everlasting misery of the impenitent, in their obvious and literal sense; nor

have we met with a discussion of this awful subject so calculated to carry conviction to a philosophical mind, providing it be disposed to bow to the authority of revelation. His confutation of the reasoning of his opponents, founded on the supposed ambiguity of the terms employed to denote an eternal duration, is particularly masterly.

On the third branch of his subject, which relates to the Duties of Christianity, he is comparatively brief,—not, it is evident, from his undervaluing their importance, but partly, we conceive, on account of the length of his former discussions, and partly because, in this part, there is little room for controversy. He has contented himself with arranging the duties of Christianity under three heads,—those which relate to God, to our fellow creatures and to ourselves; and with illustrating and enforcing them by a direct appeal to the language of Scripture.

Having endeavoured to put our readers in possession of the general plan and design of this work, we shall close this article with a few general observations upon it.

Dr. Gregory throughout denominates the abettors of the simple humanity of Christ Socinians, instead of employing their favourite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of Unitarians is to yield up the very point in debate: for ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one, that, when a noted academic was, some years since, expelled from the university of Cambridge, amidst various points which he insisted on in his defence one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself *not to be a believer in one God*?—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time when the learning and moderation of Lardner, and the fame and science of Priestley, com-



bined to throw a transitory splendour over their system, and to procure from the Christian world a forbearance and complaisance to which they were ill intitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at last to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions. Can a greater humiliation befall a party, than instead of a Priestley, to have a \*\*\*\*\* for its leader? The poets were once satirically painted in the shape of dogs, lapping a pure and copious stream issuing from the mouth of Homer. In the instance before us, in default of the pure stream, this miserable reformer is reduced to the necessity of swallowing and disgorging the half digested notions and nauseous crudities of his master.

But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position, the simple humanity of Christ; which is all the agreement that subsists betwixt the followers of Calvin or of Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated Heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse. In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length—and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it,

not to expose, but to hide a part of their shame. Let them assume any denomination they please, providing it be such as will fairly represent their sentiments. Let them be styled Anti-scripturalists, Humanitarians, Semi-deists, Priest-leians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purposes of chicane and imposture.

Our readers will perceive that the system which Dr. Gregory strenuously abets is orthodoxy : but it is moderate and catholic ; it is the orthodoxy of the three first centuries ; it is that system which, communicated by Christ and his apostles, pervaded the church long before the confusion of modern sects arose, or even the distinction betwixt Protestants and Catholics was heard of ; it is the orthodoxy which has nourished the root of piety in every age, warmed the breasts of saints and martyrs, and will continue to subsist in the church till the heavens and the earth are no more.

We congratulate the public on the accession of Dr. G. to such a cause ; and sincerely rejoice that, amidst his multifarious scientific pursuits, he has found time and inclination to meditate so deeply, and to exhibit so successfully, the " truth as it is in Jesus." We hope his example will stimulate other men of science and genius to pursue so noble a career. We will venture to assure them, that, upon a dying bed, it will occasion no regret to reflect upon their having enrolled their names with such illustrious laymen as Boyle, Newton, and Locke, in the defence of Christianity.

In a beautiful passage of Euripides, Medea is introduced expressing her surprise, that, amidst such a multitude of inventions and inquiries, the art of persuasion, the mistress of human volition, should alone have been neglected. This neglect cannot be imputed to Dr. Gregory. He has united with extraordinary attainments in the severer sciences, the art of recommending his sentiments with the most impressive effect ; and though he is above a solicitude respecting the minuter graces of finished composition, he exhibits, in an eminent degree, the most important ingredients of good writing. He is correct and luminous, and often rises to the tone of the most impassioned feeling. His language is eminently easy, flowing, and idiomatic. The abstractions of science have not in him exerted the influence often imputed to them, of chilling the heart, and impairing the vigour of the imagination. While he reasons with the comprehension and depth which distinguish the philosopher, he feels with ardour and paints with force. He is often inspired, and transported with his theme. In the midst of pursuits which are not always found to have a propitious effect on the religious character of their votaries, he has

found the means of preserving his devotion in its warmth, his faith in its purity, and his sensibility in its infantine freshness and vigour.

We must conclude with earnestly recommending this work to the attentive perusal of young persons whose minds have been cultivated by science and letters; and must be permitted to add, that we are acquainted with no book in the circle of English literature, which is equally calculated to give persons of that description, just views of the evidence, the nature, and the importance of revealed religion.

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Art. VI. *Views of Military Reform*. By Edward Sterling, Esq. Formerly Captain in the 16th Regiment of Foot, 8vo. pp. 170. Price 3s. 6d. Egerton. 1811.

Art. VII. *A Commentary on the Military Establishments and Defects of the British Empire*, Vol. I. By the Hon. Henry Augustus Dillon, Colonel of his Majesty's 101st or Duke of York's Irish Regiment of Foot, and a Member of Parliament for the County of Mayo. 8vo. pp. 350. Price 10s. 6d. Kerby. 1811.

NOTHING, perhaps, has contributed more to the state of fearful excellence to which the French army has attained, in every branch of its organization, than the minute attention which has been uniformly paid to every suggestion of reform. It is well known that on the eve of battle, and while important enterprizes have been in agitation, the superior officers have mingled with the privates and subalterns, and encouraged them to comment upon the plans in course of execution; and it has, we believe, more than once happened, that the operations of a campaign have been influenced by hints casually thrown out by a common sentinel. In the *bureaux* of military administration, the same wise system has been pursued. Every pamphlet has received its due share of attention, commendation, and reward; and the mere communications of the post, whether anonymous or authenticated, have been treasured up as valuable documents. Though we are far from wishing to dwell on the errors, personal or official, of the present commander in chief of the British forces, and are still less disposed to echo the applauses which have been lavished by courtly scribes on his wisdom, his purity, his forecast, and his military genius; it is impossible to forbear the observation, that while the continental armies have more or less imitated the improvements of the French, our troops have remained nearly stationary. A multitude of little *alterations* have indeed been made. Cocked hats and conical caps have been compelled to abdicate; the comfort of the loins has been duly consulted by lengthening the jacket; and proper importance has been attached to the cut of the collar and



the amplitude of the surtout. But while these necessary minutenesses have been magnified into great measures, France has been covering the heads of her soldiers with sabre-proof helmets, and defending the bodies of her horsemen by impenetrable cuirasses. She has adopted the lance of the Cossack, and by combining with his active and desultory use of that deadly weapon, the weight and discipline of regular squadrons, has actually added to the closeness and protrusion of a hedge of bayonets, the momentum of a cavalry charge. In addition to all these important innovations, she has, by the perfection of her *etat major*, and the masterly arrangement of the entire mechanism of her army, acquired the power of making excellent, available soldiers, while ours are paltering at the elements of the drill.

From this state of military pupilage we now have, however, some faint hopes of emancipation. A spirit of emulation and ambition seems to be awakened; and among a considerable number of publications, a few have appeared which contain enlightened views of the state and composition of our army, and important plans for their improvement. The essays of Stewart, Wilson, and Pasley, several anonymous productions, and on the whole, the treatises now under review, are well calculated to rouse the public mind, and to enforce upon our rulers the necessity of conceding something, if not to reason and policy, at least to the exigency and urgency of our situation.

Captain Sterling's pamphlet is eloquently written, and we regret the necessity which is imposed upon us of stating in few words the substance of his ideas, abstracted from their important though subordinate details: the subject, however, is of universal interest, and the essay itself may be easily procured. His object is to discuss the means of rendering the regular army more formidable, without suffering it to become sensibly more burdensome; and the domestic force less burdensome, while we make it considerably more effective. With a view to this, Capt. S.'s first proposal is, 'no matter at what price of constitutional feeling, or by what surrender of individual liberty,' *to ballot for the line!* Our present shifts to supply the deficiencies of recruiting, he justly terms, 'living on our capital:' but we apprehend that his plan would lead us somewhat farther even than this. He next recommends an efficient and almost indefinite enlargement of the college at Great Marlow,—the abolition of purchase,—the institution of an order exclusively military for subordinate officers,—and a provision for superannuated veterans. After an exposure of the defects of the volunteer and militia systems, he proposes, what appears to us, a very feasible plan

for disciplining completely and in rotation the whole male population of the empire, at no greater expence than is now incurred by the support of a permanent militia of 50,000 men. An interesting letter from Joseph Lancaster, and some observations on foreign conquest, are subjoined.

Colonel Dillon's book is considerably more desultory in its contents, and refers to a greater variety of points. It is written, however, with spirit and good sense, and suggests various judicious modifications and improvements which might, we think, be adopted with effect. Col. D. recommends that our foreign possessions should be left to the defence of local and colonial corps, that the militia be abolished, and the regular army augmented to a most formidable amount, so as to enable us to engage on a large scale in continental warfare. We observe that all men of military habits are fond of recommending this mode of carrying on the war. In our opinion it is absolutely idle to speculate upon it for a single moment; it being utterly impracticable for this country to provide the expence, and supply the loss of men abroad, and to preserve her constitutional liberties at home. Mr. Dillon is decidedly adverse to the system of purchase. He proposes various improvements in the equipment of the infantry and cavalry, and strongly urges the immediate and extensive organization of a local insurrectionary force, with various judicious hints on the best methods of employing it in case of invasion. His chapter on the defence of Ireland contains much important matter, and affords much scope for gloomy meditation. He proposes, as the best means of defending and civilizing that important outwork of Great Britain, 'the maintenance of a series of fortified towns.' The member for Mayo is, as well as Major Sterling, an advocate for continental campaigns, and especially for the active prosecution of the war in Spain, but he totally differs from him on the subject of compulsory enlistment. 'Forced levies,' he observes, 'are the last recourse of such a government as cannot attach the affections or depend upon the loyalty of its subjects.' There is an appendix to this volume containing a number of important observations on various subjects. The second volume of Mr. Dillon's work is stated to be in preparation, and is intended to comprise 'an epitome and analysis of the Prussian *mœuvres*.'

We have already intimated our opinion that both these military gentlemen are occasionally unsound in their principles, and disposed to carry their views to an unwarranted extent. But we have no hesitation, at the same time, in admitting that their respective publications discover much acuteness of thinking, and are upon the whole highly creditable to their talents and acquirements.

Art. VIII. *The Elements of Linear Perspective*, designed for the Use of Students in the University. By D. Creswell, A.M. Fellow of Trinity College, Cambridge. 8vo. pp. xii. 66. Nine folding Plates. Price 6s. Cambridge, Deighton ; London, Longman and Co. 1811.

WE have often been surprised that an University at which the mathematical sciences are so ardently and successfully cultivated as at Cambridge, should have been so long without producing an elementary treatise on Perspective. Considered as an application of the principles of plane and solid geometry, the theory of Linear Perspective is extremely elegant and interesting : while it is so simple, that any student of moderate fitness to pursue geometrical investigations, may successfully study it during his second year's residence at college. We therefore gladly notice the appearance of the present little tract ; and hope it will soon be adopted, not only in every college at Cambridge, but in the other national institutions where mathematical studies form an integral and important part of the subjects taught.

Mr. Creswell's is not intended as a complete treatise on Perspective in all its branches ; that, indeed, being incompatible with the object he had in view. But it comprehends all that can fairly be looked for in a course of general education. After the definitions, which are delivered very perspicuously, the author investigates the principles of the delineation of objects upon a plane surface,—explains the meaning of the word *given* when it is applied to a point in fixed space, and to the Perspective plane,—and proceeds to the application of the elements of Linear Perspective, and the preparation of the plane on which a picture is to be drawn, with some well-selected examples. This occupies rather more than half the work. The author then proceeds to the examination of pictures supposed to be drawn according to the principles of Linear Perspective ; and makes deductions, from the propositions of the preceding section, applicable to the examination of pictures drawn upon a vertical plane. He next investigates the appearance of pictures seen from a point which is not their proper point of view ; explains some of the common appearances of pictures ; and concludes with developing the principles of the delineation of *shadows*, with examples.

He does not give any propositions relative to what is usually denominated *Military Perspective*, or the orthographic projection. Nor does he, indeed, furnish nearly so many rules and examples as Emerson, and some other writers : but for this he amply compensates, in our estimation, by his perspicuous and correct exhibition of principles. The work throughout displays considerable knowledge, and a very good geometrical



taste. It is, in short, such a book as many indeed might have written, but as very few who possessed the competent knowledge would have been at the pains of writing. The propositions are well enunciated, the diagrams ingeniously contrived, and the engravings most beautifully executed by that admirable artist, in this department of engraving, Mr. Lowry.

This, we believe, is Mr. Creswell's "first appearance" before the public as a mathematical author; but we are far too well pleased with him to wish it may be the last. As, however, he is a young author, and probably not a very old man, we trust he will excuse us if we recommend him not farther to imitate the example of his brother mathematicians at Cambridge, (with the exception of Mr. Woodhouse,) in giving such indecorous titles to their books. Of late years we have had from that quarter several treatises of Algebra, Fluxions, Astronomy, Mechanics, &c. "For the use of Students in *THE* University." Now, what is the meaning of this invidious characteristic? Is it intended to insinuate that Cambridge is *the only* University in Great Britain, or *the only* University at which the abstract sciences are taught? But if not, why is this odious custom persisted in? And why moreover has it been so recently introduced? Highly as we think of the present state of knowledge at Cambridge, and warmly as we have defended it but a few months back\*, we are far from supposing the principal literary or scientific information in the country is confined within the limits of that learned University: and, therefore, we cannot without shrinking from our duty to the commonwealth of letters, suffer any more insinuations like those to which we now point, to pass without animadversion. We would recommend the Cambridge mathematical authors, to look at the titles of Dr. David Gregory's *Astronomy*, of Keill's *Astronomy*, of Dr. Abraham Robertson's *Conic Sections*, published at the University of Oxford, and to so comparatively recent a work as the *Analysis of the Course of Lectures "Read in the University of Cambridge,"* by the late Mr. Atwood, to learn that there *was* a time when mathematicians, and those men of eminence, had minds too capacious to deal in such indirect, though very obvious, methods of depreciating the character of those who were "out of their own pale." For our parts, we have done all in our power to *prevent* the writings of the most eminent Cambridge mathematicians being confined to "the use of students in *the* University;" and we hope that in future they will so modify their titles, as not to indicate either the wish or the apprehension that they may not extend farther.

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\* *Account of the Cambridge Problems.* E. R. vol. vii. pp. 281, &c.

Art. IX. *Lectures on the Pastoral Character*, by the late George Campbell, D. D. F. R. S. Edinb. Principal of Marischal College, Aberdeen. Edited by James Fraser, D. D. Minister of Drumoak, Aberdeenshire. 8vo. pp. 258. Black, Parry and Kingsbury. 1811.

THE advertisement prefixed by the editor to these lectures, contains a particular or two, with which our readers will not dislike to be made acquainted, before they enter upon any description or abstract of their contents.

As the posthumous lectures of Dr. Campbell, both on ecclesiastical history, and on systematic theology and pulpit eloquence, were given to the public, without the editor's name, some persons turned this circumstance into a confirmation of the surmises insinuated respecting their authenticity. To do away these surmises entirely, the editor, besides giving his name, adds, that several hundred persons still alive recognize, in the published volumes, the sentiments and expressions they heard delivered in the Divinity Hall, and that the manuscripts, being in his hands, could easily be produced if it were necessary. All Dr. Campbell's theological productions are now before the public; the only liberty Dr. Fraser has taken with them, being to omit repetitions and correct immaterial or verbal inaccuracies, without however suppressing any of the sentiments. All this seems very satisfactory.

These lectures, nine in number, treat of the vices that tend to obstruct the success of the pastor, the virtues more particularly required by his office, and the evils to which it exposes him. We shall, in a few words, give an abstract of what our author has said under each of these heads, subjoining a passage or two as a specimen of the spirit and manner of the work.

Although the duties of all Christians, consisting in the love of God and man, be substantially the same, Christian pastors seem obliged, above others, to a propriety and delicacy of behaviour; since a good example conveys the justest notion of the duties of life, is more persuasive than discourses, and gives energy to public teaching. Now the vices which infect the character of that order of men with the foulest stain, and for which, indeed, there is no excuse, are intemperance, impiety, and levity. The first is an unequivocal sign of inward depravity, alike understood by all and incapable of any plausible colouring; the second is the crime of treason against the Supreme Power; and the third, though not so atrocious as the former, betrays an habitual thoughtlessness, totally incompatible with a due sense of religion. Even in matters of indifference, reason no less than scripture requires, that the religious

teacher should observe a great degree of decorum in his conduct, not wantonly violating the notions of propriety that may happen to prevail, nor yet yielding to opinion, if contrary to duty, in order to gain popular applause.

It is not, however, enough for the pastor to be free from the stain of those vices—or indeed of every vice: he must, with other Christians, be possessed of all the virtues, but especially cultivate those, which, though little attended to by the generality of pastors, will yet have unspeakable influence on his success. Of these virtues, the first is meekness, as opposed both to pride and anger. The ebullitions of passion, so far from being mere infirmities, are faults, if not altogether inconsistent with charity, yet betraying a great deficiency of that Christian grace. If the example of Jesus Christ in his conduct toward his disciples, the people, and his enemies,—or the means that the pastor should employ,—or the end of his office, be considered; from each of these particulars it will appear, that he should be a man of a meek and quiet spirit, with the entire mastery over the irascible affections. He should also, in the next place, be endowed with fortitude; being, in a good cause, alike superior to fear and favour. This virtue is enforced both by our Lord and his apostles. The danger, indeed, to which the teacher is now liable, is not so great as in primitive times: the contest in which he is engaged is about smaller matters, and he has not so much to dread open enemies as professed friends. On these grounds there is great probability of his becoming secure, and thereby being the more easily led astray; while the present state of things being so corrupt, it is impossible to maintain integrity and preserve a good conscience, and at the same time to avoid suffering. But though a Christian pastor should be inflexibly firm in what regards the matter of duty, he should be kind and affectionate and courteous in his manners. Lastly, with meekness and fortitude he should associate temperance, which, without exterminating the appetites, never indulges them immoderately, or at the expense of others, or so as to occasion evil, or be prevented from doing good.

Among the evils to which the pastoral office presents temptations, may be ranked hypocrisy; pastors being, it is pretended, under a necessity of appearing serious and devout, even when they are jaded with the exercises of religion, and their minds engaged in the occupations of life. To be good and pious, as it is a proper preservative from this evil, so it is what every Christian teacher will aim at, who has a due sense of his duty or interest. The next evil to which the pastoral function presents strong temptation, is an excessive desire of



popular applause, and a recurrence to mean and criminal arts in order to secure it. To guard against this evil, pastors should consider, that the approbation of men is desirable only so far as it is connected with their edification, and should abstain from whatever might prove injurious to those who are intrusted to their care. To avoid bigotry, to which their office has likewise been supposed to tempt, they should pay particular attention to the spirit of religion, endeavouring to promote it in others by argument and persuasion. And to prevent the ascendancy of indolent habits, they should addict themselves to composition, as well as to a regular distribution, and diligent employment, of their time.

Such are the topics which Dr. Campbell has, in these lectures, handled with the same acuteness of discrimination, independent tone of judgment, shrewd and often solid reflection, and unadorned but lucid and energetic style, that appeared in his former publications. While they bear these marks of the author's character, they are likewise pervaded by a strong seasoning of very serious moral and religious feeling. It will, perhaps, be regretted that the grand motives of the gospel make not a more conspicuous figure in the hortatory parts;—while it will be impossible not to admire the mild and liberal, yet firm and dignified style, in which many branches of Christian morals are treated.

It is with pleasure we lay before our readers the following extract; both because it is so much in the spirit of the gospel, and because it inculcates practice too much neglected by the pastors and people of all sects.

‘If we recur to the dictates of our holy religion, it is evident, that the Christian law requires of us all,—not of pastors only, but even of all the disciples of Jesus, and that upon the most solid grounds,—that “we bear with, and forbear one another in love;” that such of us “as are strong,” and have more enlarged views of things, “ought to bear the infirmities of the weak, and not to please ourselves.” It requires, by consequence, that we abstain from such things as are in themselves innocent, when we know that they are accounted by others unlawful: and when we have reason to conclude, that, by our acting in a different manner, and indulging ourselves in such things, they would be shocked at our boldness; and that thus our example and admonitions, however edifying in other respects, would be rendered unprofitable, and even offensive to them.

This injunction, however, has not entirely escaped censure. It has been deemed, by some, unreasonably rigid, in the self-denial it imposes; nay, which is worse, as tending to nourish prejudices, and foster superstition among the people. But that the precept, in the proper construction and suitable application, gives no ground for this imputation, will appear, I am persuaded, on the most cursory review. A moderate share of ex-

perience may convince us, that it is not a violent opposition to popular errors, which is the way to remove them; that this, on the contrary, proves often the surest way to rivet them in their minds. "In order effectually to extirpate superstitious notions, the people must be managed," said a late ingenious divine, "as infants are managed in regard to their rattles and other play-things. These, if ye attempt to wrest out of their hands, they will cry and grasp them more tenaciously than before. But if you do not mind them, they come naturally to forget these things, and will soon drop them of their own accord." Now, the bare abstaining from any gratification can never be made to imply that one deems it sinful, and so cannot be construed by the people into an approbation of any popular mistake. But let us hear the apostle Paul's opinion on this subject, which, I am hopeful, to every impartial person, will appear decisive. "I know," says he, (Rom. xiv. 14.) "and am persuaded by the Lord Jesus, that nothing is unclean of itself." "Meat, again commendeth us not to God; neither, if we eat, are we the better; nor if we forbear, are we the worse." Such things, then, are quite indifferent in themselves, when we abstract from the opinions of mankind; but if once these are taken into the account, the case, according to the Apostle, is altered; what before was harmless, becomes instantly pernicious. "Nevertheless," says he, "if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat, for whom Christ died." And in regard to himself, he adds, "If meat make my brother offend, I will not eat flesh whilst the world standeth, lest I make my brother to offend." Nothing can be more explicit than these words, wherein, at the same time, is conveyed the reason of the precept. Acting otherwise, he tells us, opposeth charity: "Now walkest thou not charitably." By your example, you either embolden your brother to do what is contrary to his conscience, and therefore sinful in him; "for to him that esteemeth any thing to be unclean, to him it is unclean:" and, whatsoever is not of faith, is sin." Or, if he be not emboldened, by your example, to transgress the dictates of his own conscience, you make him look upon you as, in some degree at least, daring and impious; you so far mar the union which ought to subsist among Christians; and render your conversation unedifying to him, though ever so exemplary in other instances; you do what you can to destroy your brother. To abstain, in such cases, is therefore a duty incumbent on every Christian, if charity itself is so. But that there is, resulting from their station, a peculiar obligation on the teachers of religion, must appear, from considering the nature and the end of their office, as well as of the means by which the end must be attained.' pp. 45—49.

We were particularly gratified with the whole lecture on the meekness requisite in the pastoral character, as well as with that on temperance. We must, however, forbear detaching any extracts from them in order to make way for the directions that our author gives for securing popularity. We think he carries matters rather too far; yet the whole deserves to be studied by preachers, that they may learn not to covet popular favour but as the instrument of being useful.

\* One of the first engines that is commonly and successfully set at work

by those idolaters of popular applause, is, to be very liberal in *praising themselves*. The multitude is everywhere credulous; they rarely fail to be the dupes of the most shameless pretenders; they seem to proceed on a very simple, and, one would think, a very honest principle, that nobody should know a person's character so well as he does himself, and that therefore what they have from his own mouth, on this topic, they have from the best authority imaginable:—hence the success of quacks and mountebanks of every denomination. Would ye then be blindly followed and admired by the crowd, make loud pretensions to an uncommon pitch of purity and zeal; assure them, boldly, that your indignation is moved, in the highest degree, at the prevailing evils, which others seem to be totally unaffected with, and unconcerned about. They will swallow with greediness every word you utter; and you will hardly find it possible to stretch your asseverations and assurance beyond the measure of their credulity.

Another common and powerful engine of the policy of these demagogues, is, *detraction*. Be sure, as much as possible, to depreciate other teachers. Tell them of the danger they run in hearing them. Every thing is judged of by comparison; be not therefore sparing, rather be profuse, in bestowing the worst and most opprobrious epithets the language can furnish you with. This you will find another excellent expedient of self-praise. They will give you full credit that you must be perfectly free from faults which you exclaim against in others; and the lower you make other teachers sink in the people's estimation, the higher, by consequence, you raise yourself.

A third engine is, be sure to declaim with the greatest vehemence against those vices with which your congregation is *least* chargeable. A preacher of this stamp will be careful, in haranguing the multitude, to inveigh with bitterness against the sins of the great, the rich, and the powerful; all the tropes and figures of his eloquence will be exhausted in expatiating on their chambering and wantonness, rioting and luxury, levity and profane diversions.' pp. 187—190.

But lest I should be thought too severe on this shameful common device of securing the adulation, not to say, the adoration, of the rabble, I would desire you only impartially to consider, whether you ever knew a popular leader, who took the contrary method, and chose particularly to insist, in his sermons, on those vices of which the generality of his hearers had, by their practice, most exposed themselves to be accused,—did you know such a one declaim to his people against the detestable crimes, but too common among the lower ranks, of theft and lying, of fraud and circumvention of their dealings, of calumny and detraction in their conversation? Did you ever hear him inveighing against their uncharitableness in judging of their neighbour, and their self-sufficiency in judging of themselves? Topics of this kind would be branded, by many, with the odious name of dry and heathen morality. But how it has come to pass that invectives against the vices of the great come to be considered as a more Evangelical topic, nothing would be more difficult than to assign a good reason, though nothing can be more easy than to discover the cause.

I might mention several other inferior arts, which, though not so considerable as the preceding, are not without effect. Among the rest, I would say, be very *loud*, and very *long*, in your religious exercises. With



the ignorant, in which class the bulk of the people, I am afraid, every where, are to be comprehended, there are two measures by which they always estimate the value of what is said. The meaning is none of their measures, for of that they are no judges; but the only two are, the quantity of what the speaker says, and the noise he makes in saying it. However much, in those respects, you exceed others, the hearers will put the whole surplus to the credit of your greater zeal and greater abilities. Every preacher should endeavour to speak so as to be heard, otherwise he speaks to no purpose; but if he would be idolized by the multitude, he must stun them with his din. They are not nice in the powers of distinguishing; and therefore readily conclude, that it must be strong sense, that makes a strong impression on their organs.' pp. 192—194.

We cannot too earnestly recommend these lectures to the attention of those of every party, who are just beginning to exercise the pastoral office, or who may be preparing for it. Some things in them, indeed, are more particularly applicable to ministers of the Scottish Kirk; but they contain so much judicious and scriptural counsel, so many wise and useful observations, together with salutary rules and maxims, respecting the behaviour of the Christian teacher, that it must be of signal advantage for persons, entering into that order, to peruse them with seriousness and self-application. Their respectability, and comfort, and usefulness, will all depend in a great measure upon their behaviour;—and as they cannot expect in a college or academy to derive from *observation* lessons for the conduct of life, we would advise them, by all means, to study these lectures.

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Art. X. *The Lives of John Selden, Esq. and Archbishop Usher*; with Notices of the Principal English Men of Letters with whom they were connected. By John Aikin, M. D. 8vo. pp. 443. Price 10s. 6d. Matthews and Leigh. 1812.

AS mental exertion is the kind of toil regarded with the most dread and aversion by mankind, while it is, nevertheless, indispensable to their welfare that a proportion of men be induced to undergo it; and as, also, there is among the generality of even tolerably cultivated persons, a very low estimate of both what may and what should be effected in this department; there cannot be a too frequent exhibition of the most memorable examples of successful mental industry. The vexation with which we should confidently hope that, in some hundreds of instances, a book like this will be read, (and really we are afraid, as to those who can read such a book *without* vexation, that, to the greater number of them, it will not be of much use to read at all, either this or other books,)—this vexation will be a proof of the utility of such works. The quiescence and self-complacency of lazy spirits, yet pretending perhaps to somewhat of faculty and of attainment, have

some little chance of being beneficially disturbed by such an exhibition: while men of some real exertion and acquirement are taught by force, that a great deal is yet to be done to bring them to even the middle point between the perfectly vulgar state of the human mind, with respect to exertion and intellectual wealth, and the state exemplified at the upper extreme of mental cultivation. And therefore, though Selden and Usher had not, by their studies and writings, done one particle of good *directly*, they would have conferred *indirectly* an inestimable benefit on society, by practically furnishing such an admonitory and stimulating illustration, of what can be accomplished within the short space of human life.

It is still better when, from the circumstances of the period and place in which the distinguished persons lived, the record of their lives must necessarily bring again into view, and in some degree into discussion, subjects of very great importance to the present and to all times:—it is so much the better, provided, we mean, that the writer of this record is a person of such extensive information, sound sense, and candour, and such a temperate lover of liberty, and yet zealous enemy to tyranny of all sorts, as the author of this volume. The times of Selden and Usher, and the transactions in which they were, to a considerable extent, actively or passively concerned, should often be brought back to the view of Englishmen, as supplying a grand practical commentary on both the slavish principles at present so prevalent, and those violently extreme ones into which the ardent friends of freedom are always in danger of being carried, by the recoil of antipathy.

The undertaking of this performance was a very natural consequence of a previous employment of the Author.

The composition of this volume has been the result of a work in which I was some time ago engaged—a translation of the Memoirs of the learned Huet. Having thought it expedient to elucidate that piece with an introductory view of the general state of literature at the period whence his career commenced, I was necessarily led to cast an eye upon that of our own country; and the cursory survey I took of it gave me an interest in the subject which urged me to further enquiry. On tracing backwards the history of English erudition, I soon came to two names which seemed to form an era, previously to which our contributions to the stock of critical literature were comparatively inconsiderable; whilst those names themselves were annexed to writings quoted and applauded by the most eminent contemporary scholars in Europe. These were *Selden* and *Usher*, men whose celebrity (that of the former, especially,) was not confined to mere authorship; but who acted important parts in the church and state at a period of extraordinary interest in English history. I was therefore induced carefully to examine the extant narratives of their lives, together with the biographical documents afforded by their own writings; and

this research convinced me that a clear and unprejudiced account of the services they rendered to letters, and of the conduct they pursued in the momentous transactions of their time, might still be rendered worthy of the public notice.'

The Introduction contains an extremely rapid, but clear sketch of the history of English literature, from the reign of Henry VIII. down to the period when Selden and Usher raised the literary character of the country to the level of the continental nations,—some of which had made a very considerable progress, while England had remained comparatively barbarous. Dr. A. observes,

'The returning dawn of polite and critical literature which broke out with so much splendour upon the horizon of Italy and other countries on the continent, shed at its commencement only a faint light upon this island, remote as it was from the usual track of scholars, and little provided with helps and encouragements to learning. A general communication, indeed, between the members of the clerical order was preserved by means of the court of Rome, through the extent of that religion of which it was the centre; and the cultivation of the Latin tongue, as a necessary medium of intercourse for the transaction of public affairs, and as a common language for the purposes of science, was never intermitted in any European country advanced beyond a state of barbarism. But Grecian literature spread slowly from those regions which first received it after its expulsion from Constantinople; and those profound researches into antiquity which were the base of improved philology, could advantageously be carried on only in countries affording the aid of well furnished libraries and cabinets, and rich in the relics of former ages.'

We will attempt a very brief abstract of each of these well-written memoirs, which are themselves very compressed, and are very moderate in taking privilege for reflection and dissertation. John Selden was born in Sussex in 1584, received his early-education at the free-school of Chichester, and was equal to the composition of a Latin distich at the age of ten. This first literary exhibition, however, was not indicative of his vocation, to which nothing could well bear less resemblance than the making of verses. He early commenced the study of law, at the inns of court: 'but the bent of his genius rather inclined him to closet researches into the history and antiquities of the law, than to the practice of it as a pleader. Wood affirms that "he seldom or never appeared at the bar, but sometimes gave chamber counsel, and was good at conveyancing." This inclination was doubtless fostered by the friendship which he cultivated with such men as Camden, Spelman, and Cotton, with whom he became connected on setting out in life.' While quite a youth he wrote a work on English antiquities; from the preface to which Dr. A. quotes a most uncouth and pedantic sentence as a spec-



men of his Latin style, which, though afterwards much improved, never attained classical simplicity or grace. A tract which he wrote a few years later, on "Single Combat," furnishes a sample of his English style, which we transcribe.

"Reader, I open not a fence-school, nor shall you here learn the skill of an encounter, nor advantageously in the lists to traverse your ground. Historical tradition of use, and succinct description of ceremony, are my ends; both deduced from the ancients, but without proselenick affectation." After some more sentences, interlarded with learning, he concludes, "Best of the supreme aspects bestow their rays on you." p. 7.

About the age of thirty, 'he gave to the public his largest English work, and that which affords the most copious display of his profound research into the history and antiquities of his own and other modern countries; this was his treatise on *Titles of Honour*.' Three years later appeared his work *De Diis Syris*, which 'placed him at once in the rank of the first scholars of the age, and introduced him to the men of letters throughout Europe.' Its 'primary purpose was to treat of the false deities mentioned in the Old Testament, but with this he joined an enquiry into the Syrian idolatry in general, and occasional illustrations of the ancient theology of other heathen nations.'

By his next work, *the History of Tythes*, published in 1618, 'he exposed himself,' says Dr. A. 'to a contest "with the powers that be"—a contest always formidable to those whose only weapons are pen and ink, and whose only alternative becomes apology or patient endurance.'

'The clergy, naturally solicitous to render their maintenance as secure as possible, had not been content to rest it upon the sense the laity might entertain of the utility of their profession, and the reasonableness of an adequate remuneration for their services, but had endeavoured to implicate their claims with the sanctity of a religious obligation. They had therefore advanced the doctrine of the *divine right of tythes*, as inherited by the Christian priesthood from the Jewish, and derived to the latter from the patriarchal ages. This doctrine had been maintained by several English divines, and was beginning to be regarded as fundamental to the establishment of a national church.'

Though it is presumed that Selden, like the other lawyers of his time, was an enemy to this doctrine, his book was not written with any avowed intention of controverting it; he insisted that he had written and intended purely and exclusively a history; and that, without at all touching the question, or designedly invalidating any evidence, of the *divine* right, he had made an ampler contribution towards a proof of the *legal* right than all other writers. The very rumour, however, of his work excited alarm; and its appearance caused a complaint of the clergy to his Majesty, previously, as it seems, to any trial of

the effect of argumentative censure,—the point of precedence being given to the most *efficient* critic and polemic. The author was summoned into the presence, held two learned conferences with his Majesty, and had begun to flatter himself that his explanations and his respectful humble deportment had pacified the royal displeasure, when he received a citation to appear before some members of the High-Commission court, where he was reduced to make and subscribe a humble and ‘unfeigned protestation’ of grief, and deprecation of anger, on account of the publication and tendency of the obnoxious book. There are various circumstances in his life to prove, that he was very considerably below the level, in point of intrepid inflexibility, of many of the distinguished men of his time: but we will quote the biographer’s and Hume’s observations, to shew how far the defect of honesty and resolution may in this instance be extenuated.

‘Before this eminent person is censured for want of firmness on this trying occasion, candour requires us to cast a view on the terrific powers with which the court of High Commission, established by Elizabeth, and then subsisting in all its vigour, was invested. “The Commissioners,” says Hume, *Eliz. ch. iv.* “were empowered to visit and reform all errors, heresies, schisms, in a word, to regulate all opinions, as well as to punish all breach of uniformity in the exercise of public worship. They were directed to make enquiry, not only by the legal methods of juries and witnesses, but by all other means and ways that they could devise; that is, by the rack, by torture, by inquisition, by imprisonment. Where they found reason to suspect any person they might administer to him an oath called *ex officio*, by which he was bound to answer all questions. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the established laws of the kingdom. The imprisonment to which they condemned any delinquent was limited by no rule but their own pleasure.” To confront a judicature thus armed required no ordinary share of fortitude; and Selden seems to have thought that he did all that the cause of truth could demand by avoiding any direct retraction of his opinion, or any acknowledgement of error in his statement of facts.’ [After several more exculpatory observations, Dr. A. adds] ‘In all instances in which the arm of power is applied to for taking a controversy out of the proper jurisdiction of argument, and intimidating one of the parties, they who employ such unfair means are primarily chargeable with the deviations from truth and integrity which may be the result.’

The book was prohibited: and while all had full liberty to write whatever they pleased against it, and did write with virulence, the author *was forbidden to write in its defence*. He himself affirms that ‘at an audience of the king, at the time when Montagu was preparing his Confutation of the History of Tythes, his Majesty sternly forbade him to make any reply, using these words: “If you or any of your friends shall write against this confutation, I will throw you into prison:”—’

truly royal way,' says the biographer, 'of interposing in a literary controversy.'

This iniquitous zeal of the monarch in support of that *divine right* which Selden was deemed to have impugned, was exerted partly as a grateful return, and partly as a new incitement, to that correspondent zeal with which it was very important to him that the ecclesiastics should abet *another* divine right—that of kings. And certainly the people were under some little obligation to him for the bold undisguised simplicity of conduct, by which, as in such instances as the one here recited, he was pleased to rid this latter question, as concerning himself, of all complexity arising from any *secondary* grounds of right. Such a mode of governing might tolerably satisfy them that he had, at any rate, no other rightful claim than that same *jus divinum*; and the men who had grown above the superstition of believing in *that* right, could have no questions, but those of prudence, to settle respecting their duty of obedience to a monarch, who would forbid an author to vindicate his book with arguments against its patronized assailants, and forbid a nation to read the history of its own institutions.

It might have been expected, perhaps, that such treatment of a man of talents and distinguished fame, would have impelled him quickly to a decided coalition with those indignant spirits that were now beginning to make some irreverent inroads on the despotism, even through the formidable fence of divine right. But whatever were his opinions or his resentments, he could not help feeling that an enraged monarch was a very fearful object to look at, or to hear; that "the king's wrath is as the roaring of a lion; but his favour as dew upon the grass." This benignant dew was invoked to fall by some servile and hypocritical offerings to the literary and theological vanity of the royal pedant, 'humbly presented,' says the biographer, 'with an address which cannot be read without a very painful sense of the degradation incurred by literature, when brought in collision with power, unless supported by a proper sense of its own dignity.' In the whole of this sacrifice made to the will and prejudices of the sovereign, we discern that "indulgence to his safety" which Lord Clarendon mentions as a feature in the character of Selden.—It is, at the same time, to be observed in his favour, that this very censurable conduct (and the subsequent course of his life presents one or two more instances of nearly similar demerit) is not to be ascribed to a worse cause than timidity; for, though not qualified for a hero or a martyr, he was not mercenary; nor does he exhibit any thing of that 'honourable ambition,' as it is usually called, that eagerness for station and office, which



has so often given a character of littleness to men of talent and literary acquirements in recent times. And even these delinquencies resulting from his timidity, were partially redeemed by his general fidelity to the cause of freedom, throughout the course of public conduct into which he was drawn by the great political questions in which he was not allowed to remain neutral.—That state of hostility between the parliament and the king, which was leading to such memorable events, had advanced to a rapid and ominous interchange of the respective acts of offence—the remonstrances and royal reprimands, the protestations and dissolutions—when the parliament called for the information, which Selden was qualified beyond any other man to give, concerning the ancient privileges of that body. And,

‘He largely discoursed on the subject, before the house, and giving way to his feelings, digressed to the imminent dangers from popery, and the injurious practices of the courtiers in alienating the King’s affection from the parliament. He was also the framer or the adviser of the obnoxious protestation,’ (in which they had re-asserted their claims to liberty of speech and interposition with their advice.) On these accounts, when the king, after the dissolution of parliament, thought proper to manifest his resentment against the advocates of the popular cause by imprisoning some of the most distinguished among them, Selden was one of those selected for this honour.’

In 1623 he was returned to Parliament by the borough of Lancaster; but had full leisure for the prosecution of his studies—the political warfare languishing, through defect of energy on the royal side, during the last two or three years of James. When it resumed its animation with the commencement of the new reign, we find Selden by no means declining the danger, but actively co-operating with the friends of the people against the tyrannical proceedings of the court, as directed by the unprincipled favourite, the Duke of Buckingham. As an appropriate reward and stimulus, in his patriotic course, he was, in 1629 and the following year, accommodated for a very considerable time with apartments, first in the Tower, and afterwards in the Marshalsea prison.—But we must not regularly attend his progress any further. A few brief notices may suffice for the sequel of the memoir.—His learned studies were indefatigably and with little interruption pursued during this imprisonment, and for several years afterwards, and resulted in several works on Jewish laws and history, and in the revisal for publication of the treatise, composed many years before, entitled *Mare Clausum*, which has probably contributed the most to the notoriety of his name. The biographer states at some length the occasion, and the

leading principles, of this formal and learned assertion of the right of England to the dominion of the sea.

Selden was a member of the Long Parliament, and took an active and useful part in many important discussions and transactions. He appears to have been regarded somewhat in the light of a valuable piece of national property, like a museum or great public library, resorted to as a matter of course and a matter of right, in all the numerous cases in which assistance was wanted, from any part of the whole compass of legal and historical learning. He appeared in the national council, not so much the representative of the contemporary inhabitants of a particular city, as of all the people of all past ages, concerning whom, and whose institutions, he was deemed to know whatever was to be known, and to be able to furnish whatever, within so vast a retrospect, was of a nature to give light and authority in the decision of the questions arising in a doubtful and hazardous state of the national affairs. He was uniformly found acting with the friends of freedom; but yet evinced such a friendly moderation with respect to the king, such a disinclination to the demolition of the national constitution, and such an unquestionable superiority to any mean views of self-interest, that he was held in great respect by the royal party. He protested equally and zealously against the measures of both parties in their commencing approaches toward war; but when the mutual demands and resentments had rendered it inevitable, he deemed it his duty, as a citizen and a public man, to continue to take a practical interest in the national concerns—and therefore to take that side on which, whatever errors his judgement charged upon it, he regarded the balance of justice as decidedly preponderating. He judged it enough that he could perceive which of the parties, and that he was absolutely certain that only one of them, afforded any ground of hope for national liberty. But when this cherished hope had declined with the progress, and at last perished with the complete ascendancy of a military tyranny, he withdrew in a great measure from public business, and was consoled by the unabated delight with which he could still pursue his learned studies. To these his pertinacity of application was such that he could not, sometimes, endure interruption even from his learned acquaintance, and it is told 'that when Isaac Vossius sometimes was ascending his staircase to pay him a visit, when he was engaged in some deep research, Selden would call out to him from the top that he was not at leisure for conversation.' This indefatigable course was prosecuted, with probably very little remission, till near the end of his life, which took place 'on the last day of November, 1654, sixteen days short of the completion of his

seventieth year.'—As to the use which such a life of thinking had taught him to make of religion at the close of it, we are informed that,

'Sensible that his end was approaching, he sent for his friends, Primate Usher and Dr. Langbaine, with whom he discoursed concerning the state of his mind. He observed "that he had his study full of books and papers of most subjects in the world; yet at that time he could not recollect any passage wherein he could rest his soul, save out of the holy scriptures; wherein the most remarkable passage that lay most upon his spirit, was Titus ii. 11, 12, 13, 14."' p. 151.

His opinions on controverted doctrinal points appear to have been kept very much to himself; but the biographer very fairly presumes that the spirit of his motto, "Liberty in all things," was extended to his theological inquiries, and that the legitimate consequence might very probably be some defect of exact conformity to any model of faith, prescribed by national authorities, or taught by the leaders of sects. Some rather licentious observations in his "Table-Talk," appearing to implicate in some degree as well his moral sentiments as his faith, are considered by Dr. A. as only a sort of free and sometimes witty vivacities, to which he would not have given his authority as serious principles. He was not favourably disposed toward the puritans, except as the enemy of the persecuting measures employed against them; and he was, consistently, not less the enemy of that intolerant spirit strongly manifested, on the attainment of power, by some of those who had previously suffered and protested under persecution.—Selden's general faith in Christianity had the approving testimony of Sir Matthew Hale; and, with respect to his character on the whole, the biographer says,

'That he was regarded with extraordinary veneration and esteem by his contemporaries of different parties, we have the fullest evidence: indeed, the man who reckoned among his friends and admirers Whitelock and Clarendon, Usher and Hale, must have possessed no ordinary share of moral, as well as intellectual, excellence.'

The memoir concludes with a number of sensible observations on his character and opinions, principally founded on passages taken from the work called his "Table-Talk." Among them is a wild exclamation concerning the abuse of the precept 'Search the Scriptures;' the biographer's comment on which excessively exaggerates the difficulty, (especially if we take into view the assistance so easily obtained, of a number of confessedly very able and very honest critics and expositors of different parties,) of obeying this injunction, to any extensively good purpose, without understanding the original languages.

The Life of Usher will occupy a short allotment of space in a future number.



Art. XI. *The Æsculapian Monitor*; or Faithful Guide to the History of the Human Species, and most important branches of Medical Philosophy; combined with moral reflections, and enforced by religious precepts. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford. 8vo pp. 170. Longman and Co. London. 1811.

WE believe there is a pretty strong conviction in the minds of the thinking part of society, that there is enough in any one of the learned professions, to exhaust the talents and activity of any individual of the ordinary standard;—and to those whose minds are not yet made up on the subject we would recommend the perusal of the *Æsculapian Monitor*. It professes indeed to be ‘a faithful guide to the history of the human species, and the most important branches of medical philosophy:’ but in the exercise of our critical functions we have often occasion to verify the remark of the Roman satirist, “fronti nulla fides.” We are told in the advertisement that ‘with much original matter of his own, the author has availed himself in all important cases of disease, of the sanction and advice of the most able medical writers;’ and he even expresses a hope, ‘that, although his work may appear what it is primarily intended to be, for those who are altogether unacquainted with the subject it endeavours clearly to explain, it may be considered as a book not unworthy even professional regard, and as embracing objects of general interest.’

That the work certainly does embrace objects of general interest, the table of contents sufficiently proves: for it contains references to articles on all the medical sciences, and to some which are not so; to some important diseases; and to a series of remedies in all cases of emergency. Unfortunately, however, it does not embrace these objects very closely, and as to the sparkles of original thought and extensive reading promised in the advertisement, we have not been fortunate enough to detect them. The work appears, indeed, to have been chiefly intended for ‘all those who preside over the weighty charge of public and private education,’—and their pupils; as there is a preliminary address to each of these classes of his majesty's subjects; and perhaps the learned author might think it unwise to exhibit to their uninitiated understandings all the resources of his erudition and experience.—We shall not attempt a regular analysis of the work, but shall exhibit a few specimens taken pretty much at random, and shall begin with an extract from the Section on Botany, which will exhibit a pretty fair example of our author's mode of instructing his readers on scientific subjects.

‘The person who makes two blades of grass to grow on the spot where hitherto there had been only one, deserves the thanks of the public, but he who makes one animal devour the produce of that which formerly was sufficient for two, cannot surely in this matter, especially in times of scarcity, be considered as doing any benefit to society. Our sheep, hitherto of comely shape, of sweet pasturage, (to the sheep-eaters we presume) and delicious flavour, are now rendered in, consequence of such modern eccentricity, inconvenient in size for the purpose of the table, the flesh is coarse in texture, rank in flavour, wasteful in dressing, and disgusting even to the eye.’

The section on the alkalies we shall transcribe entire: ‘alkalies are saline bodies, that freely combine and effervesce with acids: fixt mineral

alkali is obtained from sea salt, fixt vegetable alkali from vegetables, and volatile alkali from animal substances:—And that on metals: ‘Perfect or noble metals are those which undergo no oxidation in the furnace, and are three in number, namely gold, platina, and silver; other metals which suffer decomposition, such as copper, iron, tin and lead, are on that account called imperfect or base.’ These sections we presume contain some portions of the original matter which the learned author announces in his advertisement: for we never before heard of a pure alkali (and such from the title of his chapter it must have been his intention to describe) effervescing with acids, nor of metals suffering decomposition in a furnace. We had been always taught to consider the metals as simple bodies, and simple bodies the author has vouchsafed to inform his readers in his chapter on chemistry, ‘cannot be resolved into any thing more simple:’ he might have added—ergo, they cannot be decomposed.

The chapter on pneumatics exhibits another specimen of the author’s profound knowledge of chemistry. After informing his readers that the atmosphere is composed of oxygene and nitrogene, he proceeds to tell them that the latter, or ‘nitrogene, is extremely noxious, being a very mixed assemblage of exhalations from every substance capable of being sublimed by the heat of the sun.’

So much for the author’s scientific knowledge: we must now exhibit him as a physician; and on medical subjects he tells us at the threshold of this department of his work, ‘that truth, brevity and clearness of description shall be the ruling principles of our dissertation?’ As an example of the author’s notions of brevity and clearness, we shall transcribe his definition of disease. ‘Disease then is a preter, or supernatural affection of some part or parts, or the whole of the machine, by which the system is injured or disturbed; or the action of a part impeded, perverted, or destroyed, attended with peculiar symptoms, adapted to the nature of the affection, and parts affected; or appearances deviating from health, from some general or partial affection, by which the system in general, or in part, is oppressed or disfigured!’ Of the materia medica the learned author informs us we have, except from its mechanical effects, very little knowledge; and he quotes, in support of his opinion, the reply of Moliere’s medical candidate, who being asked by the professor *Cur opium facit dormire*, replied, *Quia habet vim dormitivam*. He might have added, that there are other drugs besides those sold by the apothecary which possess this “somniferous property.”

The account of “remedies in all cases of emergency from sudden accident and alarm” constitutes by far the best part of the book, as they are chiefly extracted from the reports of the Humane Society and other sources: but even to these the learned author has added ‘some other important observations’ of his own. Thus he has subjoined the following ‘important observation’ under the head of Remarks, to the account of the mode of treating persons apparently dead from drowning. ‘Accidents from the watery element are evidently most frequent in the bathing season, particularly in deep muddy rivers, abounding with clay, weeds, shoals, and quicksands; such for instance, as the river Avon, between Bath and Bristol, in which many melancholy disasters have happened, and which, by an uncommon degree of fatality, have generally precluded all hopes of recovery’.—In the chapter on prisons the learned author remarks that

happily few of the *mineral* poisons are known to the common people, except arsenic, corrosive sublimate, and *opium*.'

The work, however, as is noticed in the title page, is interspersed with moral reflections, and we shall conclude our observations with a specimen of the author's talents in this way, which occurs in his treatise on chemistry. 'Saturation is a word which signifies, that a fluid has imbibed as much of any substance as it can dissolve; (this by the bye is rather the meaning of the word saturated.) thus if camphor be added to spirit of wine more than the menstruum can readily dissolve, the excess will fall to the bottom, because the spirit was before saturated—had received enough, had not capacity to act on more, and therefore rejected it. Surely so useful a lesson from the school of chemical to that of moral philosophy, most forcibly points out unto us, how loathsome to nature is excess in meats, drinks, or any other sensual indulgence.'

Such, patient reader, is the *Æsculapian Monitor*; in our perusal of which we should have been often tempted to suspect that the medical honours of the reverend author had been conferred upon him by a mistake of the printer, rather than by that of a college, if we had not noticed such phrases as, "under the direction of his medical attendant," intentionally rendered more conspicuous by being printed in italics.

Art. XII. *The Dairyman's Daughter*; an Authentic and Interesting Narrative, in five Parts. Communicated by a Clergyman of the Church of England. Published by the Religious Tract Society. 8vo. pp. 48. Price 3d. each, or 25 for 5s. 4d. Collins. 1811.

THIS is a beautiful and affecting tale, calculated to interest the best affections of the religious mind, and to arrest the attention of the careless and casual reader, by an impressive portraiture of the loveliness, the blessedness, the high anticipations of piety. We extract the clergyman's description of his visit to the dying bed of the Dairyman's Daughter.

'The soldier took my horse and tied it up in a shed: a solemn serenity appeared to surround the whole place. It was only interrupted by the breezes passing through the large walnut trees, which stood near the house, and which my imagination indulged itself in thinking were plaintive sighs of sorrow. I gently opened the door; no one appeared, and all was still silent. The soldier followed; we came to the foot of the stairs.

' "They are come," said a voice, which I knew to be the father's; "they are come."

'He appeared at the top; I gave him my hand, and said nothing. On entering the room above, I saw the aged mother and her son supporting the much loved daughter and sister; the son's wife sat weeping in a window seat with a child in her lap; two or three persons attended in the room to discharge any office which friendship or necessity might require.

'I sat down by the bed side. The mother could not weep, but now and then sighed deeply, as she alternately looked at Elizabeth and at me. The big tear rolled down the brother's cheek, and testified an affectionate regard. The good old man stood at the foot of the bed, leaning upon the post, and unable to take his eyes off the child whom he was so soon to part from.

'Elizabeth's eyes were closed, and as yet she perceived me not. But



over the face, though pale, sunk, and hollow, the peace of God, which passeth all understanding, had cast a triumphant calm.

'The soldier, after a short pause, silently reached out his bible towards me, pointing with his finger at 1 Cor. xv. 55, 56, 58. I then broke silence by reading the passage, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

'At the sound of these words her eyes opened, and something like a ray of divine light beamed on her countenance, as she said, "Victory, victory! through our Lord Jesus Christ." pp. 35, 36.

We are anxious to contribute, by our warmest recommendations, to the extensive circulation of this most interesting tract. It is written in that happy medium of style, which the polished may read without offence, and the ignorant without difficulty.

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Art. XIII. *Evening Entertainments*; or Delineations of the Manners and Customs of various Nations, interspersed with Geographical Notices, Historical and Biographical Anecdotes, and Descriptions in Natural History. Designed for the Instruction and Amusement of Youth. By J. B. Depping. 2 vols. 12mo. Colburn. 1811.

WE have seldom met with a better compilation than the present: it is full of information, and contains a great deal of matter which we believe has not before found its way into any popular collection. There is nothing either in the title page or introduction to warrant our suspicions; yet we cannot help suspecting that the work, if not altogether, is, at least, in considerable part, translated from the French. There is a frequent want of nationality in the idiom, and occasionally an exotic cast in the reflections, which the vernacular names of Oakley, Birmingham, &c. cannot entirely remove from our minds. After all we are possibly mistaken, and the original of a good book is of little consequence. We have noted a few objectionable passages as we passed along; but they are not very material. We dislike, for instance, the evident partiality to the French circumnavigators, while the conduct of our glorious Cook, in whose steps they humbly trod, is censured, and his high deserts made to sink in the comparison. We object, too, to the praises bestowed on the daughter of the great Gustavus. Before Mr. Depping had ventured to talk of the 'simplicity and privacy' of Christina's life, and express his admiration of her 'genuine and pure pleasures,' he should have called to mind her anxiety for publicity and fame; her vulgarity, restlessness, and lubricity; and, above all, her savage and remorseless murder of Mo-naldeschi.

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Art. XIV. *Scripture Directory*; or, an Attempt to assist the Unlearned Reader to understand the General History and Leading Subjects of the Old Testament. By Thomas Jones, Curate of Creaton. 12mo. pp. 150. Price 2s. 6d. bds. Seeley. 1811.

IN this little cheap, and unpretending volume, will be found a complete compendium of the ancient scriptures. It passes through the books of the Old Testament *seriatim*, and gives the 'order and lead-

ing subjects' of each, with the contents of the chapters, and a brief, but comprehensive commentary, pious, practical and historical. The work comprises a good deal of valuable matter, well arranged, and by no means unattractive in its form and style; and as the size and price render it a convenient and accessible manual, we have little doubt of its obtaining an extensive circulation.

Art. XV. *Letters addressed to the People of the United States of America*, on the Conduct of the Past and Present Administrations of the American Government towards Great Britain and France. By Colonel Timothy Pickering, formerly Secretary of State to the Government of the United States. 8vo. pp. 170. America printed. London, reprinted for Longman and Co. 1811.

THE series of letters which are here republished, originally appeared in an American newspaper, and had for their object the exposure of the partiality of the American government towards France, and its hostile mind towards this country. Colonel Pickering urges his complaints with considerable power of denunciation: but we apprehend that there are many questionable positions in his pamphlet; and he seems to us to give a very undue importance to casual observations which have fallen, in the carelessness of conversation, from the advocates of the men whom he opposes. He affirms that Mr. Jefferson held, and Mr. Madison now holds, the office of President, by the tenure of party,—that they have been and are pledged to France against Great Britain,—and that we have nothing whatever to hope from their justice or their moderation. These charges doubtless contain somewhat of truth, but more of exaggeration. We are not to forget, while reading the diatribe of an avowed partizan, that America has long and aggravated matter of complaint against England, and that, although the injuries of France have been more insolent and atrocious, ours have been more real, because our power of inflicting them has been greater. At the same time, we hold it to be the true interest of America to forget all this, and to ally herself with Great Britain; for in this alliance her national existence, at least, is safe: while the only favour that she can expect from France, is the generous concession of the Cyclops to Ulysses, to be devoured the last. We wish, too, that she would so far consult her true dignity, as to lay aside the captious, touchy, irritated tone which she has of late assumed in her official papers. It does her no good, and us no harm. It is the snarling of a cat in the grasp of a tyger.

Art. XVI. *Remarks on a Bill, for the better regulating and preserving Parish and other Registers*. Addressed to the Right Rev. the Lord Bishop of Sarum. By the Rev. Charles Daubeney, LL.B. Archdeacon of Sarum. 8vo. pp. 30. Rivingtons. 1811.

THIS pamphlet very successfully exposes the insufficiency and absurdity of the Bill in question, and will, we have no doubt, contribute to prevent its farther progress. We especially approve of the objections so forcibly urged against the degradation of the clergyman, by compelling him to appear before the magistrate with his register under his arm, and to verify its accuracy *upon oath*. This odious clause should be resisted as

a most injurious reflection upon the whole clerical order. If any alteration of the existing canon be thought necessary, we would suggest the propriety of expunging that part of it which ordains that the entries shall be 'made *every sunday after church*, by the minister, in the presence of the churchwardens.' That a minister of the gospel, with his head and heart full of the glorious truths, which he has just been enforcing, should, without any interval, and on the sabbath day, be forced into the weekly detail of births and marriages, is not to be endured. We wish that the archdeacon had felt the indecorum of his objections against registering dissenters in churchbooks, before he had written the weaker part of his 'remarks.' He thinks that 'the expediency and policy of a law being made *optional* to dissenters and *compulsory* on the clergy, under a severe sanction, may be left to the judgment of its framers.' It should seem that *compulsion* is very naturally connected with *emolument*, and that liberty of choice may be, with cheap liberality, conceded to those who barter for it, wealth and dignity.

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Art. XVII. *Travels of a British Druid; or the Journal of Elynd: illustrative of the Manners and Customs of Ancient Nations; with appropriate Reflections for Youth. To which is added, a History of the Doctrines of the Druids, and of their final extirpation in Caledonia. In Two Volumes, 12mo. Hatchard, 1811.*

THIS is an extremely superficial, and by no means an interesting work. It professes to narrate the travels of a young Druid through Gaul, Rome, Sicily, Greece, the Isles of the Ægean, Phenicia, and Egypt, in which latter country he dies. The illustrations of ancient manners are slight and unimpressive,—and the 'reflections' are of the highest order of common-place. The history of 'the doctrines of the Druids,' though the work of another and better writer, appears to be full of questionable speculations. The preface kindly promises relief from 'the fatiguing details of Pagan ceremonies and their immoral rites, of which the generality of ancient travels are so prolix.' If this be meant for a censure on the impure writings of Lantier, it is tamely just; but if designed for a sneer at the *Travels of Anacharsis*, the author had better have been quiet. No reader of the present volumes, will be for a moment in danger of recurring to the incomparable work of Barthelemy.

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Art. XVIII. *An Introduction to the Geography of the New Testament, comprizing a summary Chronological and Geographical View of the Events recorded respecting the Ministry of our Saviour; accompanied with Maps, with Questions for examination, and an Accented Index, principally designed for the Use of Young Persons, and for the Sunday Employment of Schools. By Lant Carpenter, L.L.D. 12mo. pp. 180. Longman, and Co. 1811.*

WE object most decidedly against the introduction of this manual into schools and families as an elementary work. Though we are not aware that Dr. Carpenter has, in any part of his book, openly advocated the doctrines of Socinus, yet a very cursory perusal will suffice to shew that it betrays throughout the Socinian mind. It is indeed obvious that there must, in speaking of the Saviour, be a very



important difference between the *language* of one who considers him as a mere man, and that of those who pay him divine honours. Dr. C., indeed, admits that his 'modes of expression will be deemed at least deficient by those whose creed differs, from his own.' While, therefore, we acknowledge his full right to state his own sentiments in his own way, we also claim the privilege of cautioning our readers against what we consider the dangerous tendency of his book.

Art. XIX. *New Dialogues, in French and English*; Containing Exemplifications of the Parts of Speech, and the auxiliary and active Verbs; with familiar Observations on the following Subjects: History, Arithmetic, Botany, Astronomy, the Comet, the Opera, Singing, Hippodramatic Performances, Italian Painting, Music, Mr. West's Picture, Country Life, Picturesque Descriptions, Dinner Party, Politeness, Accomplishments, &c. &c. The whole calculated to advance the Younger Branches of both Sexes in the attainment of the French Language. By W. Keegan, A.M. 12mo. Price 3s. bound. Boosey. 1811.

PERHAPS a juster character of this elementary work cannot be given, than by saying that it tolerably performs the promise of the title page. It is, on the whole, a very fair advance towards the improvement of exercises in the modern languages, by making them subservient to the attainment of scientific knowledge. We apprehend, however, that many parents will object to the extreme frivolity of part of the contents, and will think, with us, that the small-talk about theatres and actors is not altogether suitable to the sobriety of instruction. Mr. K. complains that other 'books of dialogues' are '*without even the inculcation of a moral sentiment*.' We can assure him that there are not a few conductors of education who will think it a sufficient objection to the morality of *his* book, that it describes an 'agreeable' *sunday* water party to Richmond, and after an elaborate panegyric upon a young lady who was drowned on the return, concludes with the assurance that 'her angelic soul is flown to heaven.'

Art. XX. *The Last Enemy Destroyed*. A Sermon preached at New Windsor Chapel, near Manchester, November 10, 1811, on the Death of the Rev. George Phillips, A. M. With an Appendix, containing an Account of his Early Life and subsequent Character. By Joseph Fletcher, A. M. 8vo. pp. 51. price 1s. 6d. Williams, Crosby, Baynes, Conder. 1811.

AMONG many other valuable individuals, of whom the literary world takes 'no note, but by their loss,' was the subject of this interesting publication; the more interesting, perhaps, as it will probably be the only memorial of one, who seemed qualified to render considerable service to the united cause of religion and literature. Mr. Phillips, as we collect from an Appendix to the Sermon, in which the features of his character and the few particulars of his life are very pleasingly exhibited, was born at Haverfordwest, in October, 1784. After pursuing his youthful studies for some time under the care of the Rev. James Phillips, (now of Clapham,) and subsequently under the direction of a

clergyman who resided in the town, he resolved to devote himself to the office of the Christian Ministry among the Dissenters. He prosecuted his studies for this purpose, with great diligence and success, for a considerable time at the academy at Wymondley, and afterwards, during three sessions, at the university of Glasgow, where the first prizes in all the philosophical classes were conferred upon him with highly flattering marks of distinction. It was here his biographer became acquainted with him, and had ample opportunities of studying a character which seems to have been adapted, in a degree very unusual at his time of life, to excite a mingled sentiment of affection and reverence. After being employed a short time, in preaching in various parts of the country, with some interruption on account of ill health, he accepted an invitation, in 1810, to preside, as classical tutor, over a new academical institution, at Manchester, and, in May 1811, undertook the pastoral care of a neighbouring congregation, among whom his services had been for several months very acceptable. His health sinking apace, under the pressure of a pulmonary disorder to which he had been subject for some years, he set off in October, for Devonshire. At Glastonbury, on his way, 'he felt a sudden giddiness and insensibility,'—'and in less than ten minutes gently expired.' A few sentences from Mr. Fletcher's elegant and affectionate sketch of his character, must conclude this brief tribute to his memory.

'He possessed an intimate and extensive knowledge of classical authors; and in the inquiries he was enabled to prosecute, in this department of liberal education, he combined a vigorous and masculine understanding with the accuracy and elegance of a refined taste.'—Scientific knowledge enlightened his path; and history lent its aid to guide his researches.'—'He added to these, an aptitude and facility in the communication of knowledge, which peculiarly tended to attract the regard, and secure the confidence of his pupils. In him they beheld learning without ostentation, dignity without pride, and condescension without meanness; and it may with truth be affirmed, that no instructor ever acquired, in so short a time, a more complete possession of the hearts of those committed to his care.'

'His sentiments were decidedly evangelical, and they assumed this character, not from the prejudices of education, or the influence of human authority, but from mature, enlarged, and deliberate reflection. His preaching combined, in a high degree the illustration of practical and experimental religion, with the rational exposition of those peculiar doctrines, which afford the only permanent security for its cultivation.'—His talents as a preacher were more adapted for usefulness than splendour. He had not the physical strength which is often essential, in connection with higher qualities, to extensive and immediate popularity; but there was in his preaching, an energy of thought, an earnestness of soul, on the important realities of religion, which discovered at once, the sincerity and the ardour of his mind. His sermons were always judicious, displaying a vigorous and matured understanding; and if in any department of preaching, he particularly excelled, it was in the accurate delineation of the varieties of moral character. He had studied human nature well, and

had acquired singular penetration in detecting and analysing the causes of individual diversity. He could not only trace the more obvious distinctions of character, to their legitimate principles, but possessed an uncommon acuteness, in perceiving the nicer shades of difference, and could develop and illustrate these peculiarities with great ingenuity. Such a talent, acquired by habits of careful abstraction and enlarged observation, gave to his discourses, an air of originality, so remote from ordinary and common-place thoughts, that they could not fail to interest the discriminating hearer; while at the same time, in the exact portraiture he drew of human character, the most unlettered beheld the fidelity of his representations.—‘The rich qualities of his mind, were happily blended with an ingenuous and amiable disposition; and inflexible integrity guided his conduct in all the relations of life. He had a thorough aversion, to every thing mean and contemptible; and dignified decision was the prominent feature which distinguished his character. In the more retired and interior circle of friendship, he inspired an affection, bordering on enthusiasm.’ pp. 43, 49.

Mr. Fletcher’s Sermon, from 1 Cor. xv. 26, is a highly interesting and judicious discourse, illustrating the grounds on which death is to be considered as an ‘enemy,’ the reason why its ravages are permitted, the foundation of our hopes that it will be finally destroyed, and the sentiments and feelings which such considerations ought to awaken in the mind.

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Art. XXI. *The French Scholar’s Depository*; in which are gradually developed, the most Important Elements of French Conversation. By Anne Lindley. 12mo. Price 2s. bound. Darton. 1811.

AS this convenient little book is compiled upon an excellent plan, we are sorry to notice so many verbal errors and phrases not strictly idiomatic. Fauchon, for Fanchon, and Isabell for Isabelle, may be errors of the press; but *Romances* for *Romans*, is a palpable English blunder. The words ‘have different meanings; the first being the name of a particular description of early French poetry, and having no reference whatever to modern romances. ‘*On ne peut pas mieux dire*, either wants the auxiliary, or a different modification of the verb *dire*.—The truth is, that no work of this nature should be sent to the press, without being first subjected to the revisal of a native of France.

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Art. XXII. *Hints to all Citizens on the State of the Country*, in this Momentous Crisis. 8vo. pp. 241. Price 1s. 6d. Stockdale. 1812.

WE observe nothing in the ‘hints,’ worth attending to, which has not been repeatedly stated to the public, and in the plainest possible terms. A considerable part of the pamphlet is taken up with a very ostentatious declamation on the degeneracy of the times, of which the disuse of ‘swords and bags’ seems to furnish, in this writer’s opinion, no despicable proof. In the latter part of the pamphlet he takes upon him to pronounce on the question of Catholic Emancipation, and, among other things, declares his entire acquiescence in the assertion that ‘the embryo of the inquisition is actually established in every part



of the united kingdom.' The author in his advertisement holds out a menace of 'discussing the state of the country more at large:' and as he seems quite mistrustless of being either dull or ridiculous, we have no doubt that he will carry this piece of vengeance into effect, if not prevented by a timely 'hint' from Mr. Stockdale.

Art. XXIII. *Perambulations in London and its Environs*; comprehending an Historical Sketch of the Ancient State, and Progress, of the British Metropolis, a Concise Description of its Present State, Notices of eminent Persons, and a short Account of the Surrounding Villages. In Letters. Designed for young persons. By Priscilla Wakefield. 12mo. pp. 500. Darton and Harvey. 1809.

WE have seldom met with a more amusing or more comprehensive publication than the present. It communicates in a cheap form, and satisfactory manner, the substantial information of costly and extensive works; and we should scarcely wish for a better guide to the British Capital. While the historical statements are more ample and distinct than could be expected in so small a compass, the descriptions are simple and intelligible, and the anecdotes interesting and illustrative.—It might have been as well, perhaps, when describing a couple of "busts", not to have talked of the matchless pencil of Nollekens.

Art. XXIV. *Vindiciæ Ecclesiasticæ*. A Refutation of the charge, that the Church of England does not teach the Gospel. A Sermon, preached in the Parish Church of Greenwich, June 30, 1811. By the Rev. T. Waite, M. A. Domestic Chaplain to Her Royal Highness the Duchess of Brunswick. 8vo. pp. 32. Price 1s. Baldwin. 1811.

ACCORDING to Mr. Waite's sense of the charge which this sermon is designed to refute, it should seem to import, that the *liturgy* of the church does not teach the gospel; a charge, that scarcely deserved any attempt to refute it, because to teach the gospel, is not the proper object of prayer. That the liturgy, including even the copious portions of scripture which are most laudably interwoven with it, however evangelical in its doctrines, is of itself sufficient to teach the gospel, few will be bold enough to pretend: and those who do, must regard preaching as superfluous, and of course degrade the clergy from their high rank of religious instructors. If the Homilies be considered as a part of the teaching of the church, the charge is certainly unfounded. We do not pretend to say, whether Mr. Waite's views of the gospel, especially on the subject of baptism and regeneration, are precisely those of the Church of England, or of scripture; he is much more clear in statement, than satisfactory in proof. The principal meaning of the charge, we take to be, that the clergy do not teach the gospel. Mr. W. insists that they generally do, at least according to his notions of it, which include an admission of all its leading truths: and he adds, that "the number of religious characters in the ministry has, of late years, been greatly increasing." The general strain of doctrine in the sermon, is much like that of a certain other "*Refutation*." The spirit of it is, upon the whole, we think, kind and liberal.

Art. XXV. *The Poetical Chain*, consisting of Miscellaneous Poems, Moral, Sentimental, and Descriptive, on Familiar and Interesting Subjects. By Mrs. Ritson. 12mo. Sherwood and Co. 1811.

SOME of the inferior boarding schools, we suppose, could furnish out many a volume of rhymes very little better than these. The folly of juvenile authors, is commonly restrained from exposing itself in public, by the modesty peculiar to their age. Mrs. Ritson seems unfortunately to be neither old nor young.

Art. XXVI. *The Sentinel: or an Appeal to the People of England*, in which some conjectures are offered respecting the rapid growth of Secularism, its moral and political tendencies, &c. &c. with some remarks on "evangelical" preaching, &c. 8vo. pp. 112. Price 5s. Baldwin. 1812.

THAT a clerical gentleman (and such, we are tolerably certain is the author of this pamphlet) may with the greatest propriety assume the character of a 'Sentinel,' will be admitted by every body: and it is equally manifest, that it becomes him to be vigilant on his post, and alert to give timely warning in case of danger. In proportion, however, to the importance of the office, is the mischief which ensues when an unsuitable person intrudes into it. Accordingly, an out-post in the army who should causelessly disturb the quiet of his fellow soldiers, whether from fearfulness or misconception, would be severely punished. Now it unfortunately happens that the reverend author of the production before us is an arrant coward. His alarm, instead of being the effect of prudent foresight, is the offspring entirely of a witless brain. As very few, however, will be wrought upon by the representations of a writer so utterly destitute of talent, it is not necessary to waste words in decrying him. Feebleness excites pity—not provocation.

Art. XXVII. *An Account of the Naval and Military Bible Society*, instituted in 1780. Also, A Report of the Proceedings of the Society for the Year 1811. With an Appendix, and a List of Subscribers and Benefactors. 12mo. *Gratis*. Hatchard. 1811.

IT appears from this publication, that the laudable exertions of the Society for supplying the Army and Navy with Bibles and Testaments, are greatly embarrassed by the want of adequate resources. The Society has applications before it for Bibles and Testaments, from 21,420 soldiers and seamen, while its funds are insufficient, at present, to supply more than 9000. We hope this plain statement will not be without its effect: and that those, especially, who feel a peculiar interest in the welfare of the two services, will not suffer the increased and increasing activity of this Society to languish for want of suitable encouragement.

Arrangements have recently been made for obtaining a regular supply of Bibles and Testaments at the same low rate, as those of the British and Foreign Bible Society.

## ART. XXVIII. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Coleridge's "Friend," of which twenty-eight Numbers are published, may now be had, in one volume, royal 8vo. price 18s. boards, of Messrs. Gale and Curtis, Paternoster Row. And Mr. C. intends to complete the Work in from eight to ten similar sheets to the foregoing, which will be published together in one part, sewed. The Subscribers to the former part can obtain this through their regular Booksellers. Only 100 copies remain of the 28 numbers, and their being printed on unstamped paper, will account to the Subscribers for the difference of the price.

On the 15th of February will be published, in one handsome volume, 8vo. Price 12s., A Defence of Modern Calvinism: containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of Calvinism. By Edward Williams. D. D.

Early in next month will be published a work long expected, The Economical History of the Hebrides and Highlands of Scotland, by the late Rev. Dr. John Walker, Professor of Natural History in the University of Edinburgh.

At the same time will be published, a volume of Miscellaneous Essays on Natural History and Rural Economy, by the same author; being part of a considerable number which he had written on these subjects at different times.

In the press, and speedily will be published, a new edition of the Historia Muscorum of Dillenius. It is known that in the life time of the author 250 copies only of this most valuable work were published; so that now when they appear for sale, they sell at a very high price. About 40 years ago, a few copies of the plates were thrown off unaccompanied with the text, and the plates were then destroyed. These are now accurately re-engraved, and the whole will be presented to the Botanical World in a very respectable form. Care has been taken that the references of Authors will apply to this edition as well as to the original. It is proposed to

throw off a few copies of the text to accommodate those who are already in possession of the plates.

In the course of a few weeks will be published, the Poetical Latin Version of the Psalms, by G. Buchanan, with copious notes in English, critical and explanatory, partly from those of Burman, Chytræus, Ruddiman, Hunter, and Love, and partly by the Editor, A. Dickinson, of the University Press, Edinburgh. To each Psalm will be prefixed the nature of the metre with a scanning table. Some copies will be thrown off on royal paper.

A new edition of the Greek Grammar, and Greek and English Scripture Lexicon, By Greville Ewing, Minister of the Gospel in Glasgow, is at present in the Press, and will be ready for Publication in a few weeks. The greater part of the Grammar, and the whole of the Lexicon, have been composed anew, and both are greatly enlarged. The first edition of the Lexicon contained the words of the New Testament only: the present edition contains those also of the Septuagint and Apocrypha; and is the only Greek and English Scripture Lexicon, which is thus adapted for reading all the Scriptures in the Greek language. The principal tenses of the verbs are now also inserted in the Lexicon: important words are illustrated at considerable length; and the illustrations are frequently supported by quotations from Scripture, from the Greek Fathers, and from the Classics. The whole will be comprised in one volume of nearly 400 pages, royal 8vo. The printing has been conducted with the greatest care, under the Author's immediate inspection.

In a short time will be published, A View of the Political State of Scotland at Michaelmas, 1811: comprehending the Roll of Freeholders at that Period, with a State of the Votes at the last Election for each County; an Abstract of the Lists of the Royal Burghs, with a State of the Votes, and the Names of the Delegates



from each Burgh at the last Election for the District. To which is prefixed, an Introductory Account of the Form of Procedure at Elections to Parliament for Scotland.

At press, Lectures upon Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters. By George Hill, D.D. F.R.S. Edinburgh. Principal of St. Mary's College, St. Andrews, one of the Ministers of that City, and one of his Majesty's Chaplains.

In the press, a new edition of Dr. Evans's Sermons on the Christian Temper, in 2 vol. 12mo.

The Planter's Kalendar, or, the Nurseryman and Forester's Guide, in the Operations of the Nursery, the Forest and the Grove, will soon be published, by Walter Nicol, Author of the Gardener's Kalendar, the Villa Garden Directory, &c.

Speedily will be published, by subscription, in two volumes large octavo, price one Guinea to subscribers, A Connected Series of Essays, affording, among other valuable and curious Information, a comprehensive and authentic Detail of the Phenomena of Time, the Manner in which it has been computed, divided, subdivided, and regulated, from the earliest Periods of Antiquity, &c.

Dr. John Barclay, will shortly publish, A Description of the Arteries, in an 8vo. volume.

Mr. Charles Ganith's Inquiry into the Various Systems of Political Economy, is translating by Mr. D. Boileau, with additional notes.

Mons. C. T. Tombe's Voyage to the East-Indies, during the years 1802 to 1806, including an account of the Cape, the Isles of Mauritius, Bourbon, Java, Banca, and the City of Batavia, with notes by Mr. Sonnini, is printing in English from a translation by Mr. Blagdon, in two 8vo. volumes, with numerous plates.

Mr. Blagdon has in the press, in two duodecimo volumes, about Four Thousand Quotations, principally from ancient authors, with appropriate translations in English.

The Rev. James Plumptre has made considerable progress in printing his English Drama Purified, and it will appear early in the spring.

Mr. Geo. Dyer has nearly ready for publication, a History of the University

of Cambridge, including the Lives of the Founders, with illustrative engravings. It will be in two volumes, in quarto and in octavo, to match with Chalmer's History of Oxford.

The Rev. Thomas Wintle, author of a Commentary on Daniel, has in the press, Christian Ethics, consisting of Discourses on the Beatitudes, &c. in two octavo volumes.

The Rev. C. Powlett will shortly publish, the Father's Reasons for being a Christian.

Mr. John Rippingham, of Westminster School, will shortly publish, Rules for English Composition, and particularly for Themes, in a duodecimo volume. He has also in the press, a translation of Longinus, with critical and explanatory notes, in an octavo volume.

Mr. Thomas Clarke has nearly ready for publication, a Treatise on Arithmetic, with Strictures on the Nature of the Elementary Instruction contained in English Works on that Science.

The Rev. J. Nightingale, author of Portraiture of Methodism, is engaged on a Portraiture of the Roman Catholic Religion; with an Appendix, containing a Summary of the Laws against Papists, and a Review of the Catholic Question of Emancipation.

Mr. Styles has in the press, a volume of Sermons, which will include his Funeral Sermon for Mr. Spencer.

A Description of the Island of Java, from Anjer Bay in the Strait of Sunda to Batavia, containing its natural history, mineralogy, &c. is in the press.

The Sonnets and other poetical works of Alfieri, are preparing for publication under the superintendence of Mr. Tottle.

Mr. Thomas Haynes, of Oandle, will soon publish a Treatise on the improved Culture of the Strawberry, Raspberry, and Gooseberry.

The new edition of Biographica Dramatica, in three octavo volumes, will soon appear.

The sixth edition of Beawe's Lex Mercatoria, considerably improved by Mr. Chitty, in two quarto volumes, is nearly ready for publication.

Shortly will be published, by subscription, in one octavo volume, a Selection of Sermons, of the Rev. Daniel de Soper-ville, sen. Minister of the Walloon Church, at Rotterdam, translated into English by John Reynolds, Minister of the Gospel.

To be published this month, a new

and correct edition, handsomely printed in 3 vols. 8vo., of *The Discourses of Dr. George Horne*, late Lord Bishop of Norwich.

The Rev. Owen Manning, late Vicar of Godalming, has left for publication some Sermons on various important subjects, which will shortly appear in two octavo volumes.

Mr. John Mawe, author of a Treatise on the Mineralogy of Derbyshire, will shortly publish a narrative of his Voyage to the Rio de la Plata, and of his Travels

in Brazil from 1804 to 1810. The principal part of his work relates to the interior of Brazil, where no Englishman was ever before permitted to travel, and particularly to the gold and diamond districts, which he investigated by order of the Prince Regent of Portugal.

Mr. John Galt has ready for publication, *Voyages and Travels in 1809*, 10-11; containing Observations on Gibraltar, Sardinia, &c. in a quarto volume with three engravings.

## ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

*Agriculture Defended*: in answer to a "Comparative Statement of the Food produced from Arable and Grass Land, with Observations on the late Inclosures, published by the Rev. Luke Helsop, Archdeacon of Bucks." Inscribed to the Landholders of the United Kingdom of Great Britain and Ireland, by Philarator. 8vo. 3s. sewed.

### ASTRONOMY.

*Evening Amusements*; or, the Beauties of the Heavens Displayed; in which the striking appearances to be observed in various Evenings during the Year 1812, are described. By William Frend, esq. M. A., Actuary of the Rock Life Assurance Company, and late Fellow of Jesus College, Cambridge. 12mo. 3s.

### BIOGRAPHY.

*The Life of the Rt. Rev. John Hough* D.D. successively Bishop of Oxford, of Lichfield and Coventry, and of Worcester; formerly President of St. Mary Magdalen College, Oxford, in the Reign of James II.: containing many of his Letters and Biographical Notices of several Persons with whom he was connected. By John Wilmot, esq., handsomely printed with engravings, 4to. 11. 11s. 6d., and on fine paper, 2l. 2s.

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